THE

Relief Society Magazine

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General Conference of Relief Society

By Amy Brown Lyman.

The semi-annual Conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints convened on Wednesday and Thursday, October 2 and 3, 1918. The first day of the conference was devoted to officers' meetings with sessions at 9. a. m. and 1 p. m. for the general and stake officers of the organization. On the second day, general sessions were held in the Assembly Hall at 10 a. m. and 2 p. m. for all Relief Society workers.

A cafeteria luncheon was served during the noon recess on Wednesday for those in attendance at the stake officers' meetings. The luncheon with the social hour was especially appreciated coming as it did between two strenuous sessions.

On Thursday afternoon at 5 o'clock, a special matinee at the Empress Theater was given for all Relief Society workers at the conference, when pictures which were of especial interest were selected for the program. The stake officers were the guests of the General Board. Through the courtesy of the management and Mr. F. C. Richmond, President of the Commercial Club, the pictures of the famous 145th Field Artillery and the pictures of the Utah men at Camp Lewis were shown, and much enthusiasm was manifested when the familiar faces of the men and boys were seen on the screen. In addition to these, the moving picture of the Relief Society general and stake officers, which had been taken the day before at the close of the Wednesday afternoon session, was presented much to the surprise and enjoyment of those in attendance. During the performance a very spirited, patriotic, five-minute speech was made by President F. C. Richmond of the Commercial Club.

On Monday, October 7, 1918, a very successful Genealogical Convention of two sessions was held in the Genealogical class

room of the Church office Building, under the direction of the Genealogical Committee of the Relief Society.

The attendance at the Conference was very good. At the opening officers' meeting on Wednesday there were 190 representatives in attendance and in the afternoon 220. At the general sessions in the Assembly Hall, there were 1314 present at the opening meeting, and 1510 at the afternoon meeting.

Roll call at officers' meeting showed the following official representation: General Board members, 18; Missions represented 5—4 by mission presidents and one by a representative; stakes represented, 59—49 by stake presidents and 10 by other officers; 16 stakes were not represented. Other stake officers in attendance were 36 Counselors, 26 Secretaries, 6 Treasurers.

The missions represented were the Californian Mission, Eastern States, Northern States, Southern States, and Western States Missions.

Chorister, Mrs. Lizzie Thomas Edward, was in charge of the music of the conference. In addition to the spirited congregational singing and the beautiful selections by the Relief Society Choir, special numbers were given as follows: Violin Solo, Professor Willard Weihe, accompanied by Professor John J. McClellan; Tenor solo, President Melvin J. Ballard; Soprano solo, Mrs. Lizzie Thomas Edward; Soprano solo, Beulah White; Soprano Solo, Alice Lamph; Instrumental Music, Mrs. C. B. Stewart and daughters Catherine and Margaret.

GENERAL OFFICERS' MEETINGS.

Morning Session.

According to previous plan and announcement, the officers' meetings were each three hour sessions, an innovation of the present conference. This additional time was arranged for on account of the large amount of business to be considered, the many additional problems incident to war work requiring special attention.

In the absence of President Emmeline B. Wells, Counselor Clarissa S. Williams made a few brief opening remarks in which she welcomed the officers and expressed appreciation for the large number in attendance at such an early hour.

President Emmeline B. Wells. who had been ill for several weeks, surprised everybody by appearing at the meeting soon after the opening exercises, and she proceeded to give a brief address which was both impressive and inspiring.

The main business of the morning meeting was a discussion of the Guide work and other problems incident to it. Mrs. Williams who led the discussion stated that reports would be

called for from various stake presidents, who would be asked to discuss briefly their difficulties, their success and to make suggestions for future work. Following is a list of the speakers: Mrs. Leonora T. Harrington, Granite Stake; Mrs. Annie C. Hindley, Alpine Stake; Mrs. Margaret W. Manning, Bear River Stake; Mrs. Jane W. Herrick, Western States Mission; Mrs. Eliza B. Cook, Bear Lake Stake; Mrs. Louisa Oveson, Emery Stake; Mrs. Elise B. Alder, Ensign Stake; Mrs. Amanda Bagley. Cottonwood Stake; Mrs. Rebecca N. Cuttler, Curlew Stake; Mrs. Josephine C. Kimball, St. Joseph Stake; Mrs. Cedaressa C. Shepherd, Beaver Stake; Mrs. Mary E. Freeman, Shelley Stake; Mrs. Lottie Paul Baxter, Liberty Stake; Mrs. Georgina G. Marriot, North Weber Stake; Mrs. Martha E. Roberts, Star Valley Stake; Mrs. Lily B. Gledhill, Sevier Stake; Mrs. Nellie P. Head, Oneida Stake; and Mrs. Minnie K. Robinson, California Mission.

Among the difficulties recounted were over-work for ward presidents, poor attendance at meetings, difficult lessons and lack of interest in Teachers' work. It seemed to be the case universally that it is hard to secure efficient class teachers. In many instances the lessons are merely read from the Magazine.

Among the fundamental elements of success mentioned as necessary to promote all Relief Society work, were the spirit of unity which should prevail throughout the organization and the wealth of the spirit of the Gospel which should pervade all work undertaken.

The Book of Mormon lessons were spoken of as being especially attractive and interesting. Much satisfaction was expressed over the publication of the Surname Book. which, it was felt, would go far toward making the lessons in Genealogy more successful than they have ever been before. In the Home Economics Department the demonstrations by experts were mentioned as having been especially helpful.

Among the vital comments and suggestions made were the following:

Success in the Relief Society meeting does not depend upon the number present, but upon the wealth and spirit of the Gospel.

The importance of conservation of strength and conservation of time was emphasized.

Stake Board meetings should be held regularly.

Absolute unity and loyalty should prevail among the stake and ward officers. Unity and loyalty should indeed be their watchword.

The Stake Officers should first put themselves in order individually, then the Board as a whole, then they should aim to assist the wards in establishing order and system in all their work. Only constructive criticism should ever be given.

Relief Society work should be distributed and responsibility should be extensively shared. Stake presidents should divide up the work and appoint board members to take charge of the different activities and to be responsible for them, retaining, however, a general oversight over the whole; but the detailed work should be distributed among the stake board members, each one being required to be responsible for some definite line of work. Stake Officers should familiarize themselves with all the details of the ward work in order that they may be able to give definite help when they visit the wards.

Capable class teachers should be sought. If possible there should be a member on the Stake board who is able to direct and supervise class teaching. This is a day of specialists. The Relief Society President should therefore get specialists to do special work. Demonstrations in class work should be given at Stake and local union meetings.

It would be helpful if Genealogical lessons could be simplified by the teachers and emphasis placed on the spiritual rather than on the educational side of this study.

One open meeting per month was suggested for the wards. when special work and instructions might be taken up.

At the close of the discussion, upon the suggestion of Mrs. Annie Wells Cannon the assembly arose and with bowed heads offered a silent prayer for the soldier boys. The scene was very impressive and was especially touching in view of the fact that practically all women in the assembly have sons in the Service.

Mrs. Williams announced the course of study for the year 1919, which is to consist of Theology—Book of Mormon—Genealogy. Study of Surrames, and Home Economics—Human Life in the Home.

Mrs. Susa Young Gates explained more fully the plan of work to be taken up in Genealogy, reading a brief outline of the subjects to be considered. She stated that every effort would be made to simplify the lessons and that with the use of the new Surname book she felt sure the work would be more easily comprehended. She emphasized the fact that genealogical work is especially helpful as a foundation for Temple Work, and congratulated the Relief Society women heartily upon the part they have played in helping to fill the Temples with workers.

Mrs. Janette A. Hyde gave an outline of the Home Economics work. She stated that as several years had been spent on study of food and Food Conservation, it had been decided to take up during the coming year the study of Human Life in the Home. This work will be outlined by specialists and will be practical in detail.

Counselor Clarissa S. Williams spoke on the subject of Stake Conferences—time, program, attendance and officers' meetings.

She stated that under the direction of the Correlation Committee the Stake Conferences of the Relief Society have for several years been held in May, June and July for the distant stakes and in November for those stakes adjacent to headquarters. The conferences held in May, June and July have been held in connection with the stake quarterly conferences while those in November have been held separately. The speaker felt that those stakes which have had the opportunity to hold Relief Society conferences in connection with the Stake Quarterly Conference have been greatly benefited by this arrangement although there have been some handicaps. Many complaints have been made because the time is so limited. The speaker felt that the seeming lack of time has been more than compensated for by the special interest and attention which has been given publicly to Relief Society work in the General meetings of the Stake Conferences. The public has indeed been enlightened on Relief Society work and the hearty approval of the various activities by the General Authorities of the Church as well as by the Stake Authorities has been most helpful. It is hoped that before another year one of the General Sessions of the stake conference on Saturday will be devoted to departmental work in order that the extra meetings for auxiliaries which have been sandwiched in between the regular meetings may not be necessary.

Mrs. Williams urged the importance of carefully prepared programs for the Stake conferences. The stake officers should see that definite arrangements are made for all the meetings before the conference opens and that the program is completed. Rooms where meetings are to be held should be opened early, properly heated and ventilated. All meetings should begin promptly on time. The program and exercises should be definitely in the minds of the Stake Officers to avoid delay and discussion. Dispatch in conducting meetings was recommended. Mrs. Williams stated that in some stakes careful thought had been given to prepartions for the stake conference, while in others many important details are neglected, and few prepartions are made.

The official Stake conference comes but once a year and Relief Society officers and members should arrange their work so that nothing will interfere with attendance at this conference. Each officer should appreciate her position sufficiently to lay aside all other work during this brief period and be in attendance at all of the Relief Society sessions in the official conference. Meetings for stake and ward officers especially should be well attended. It has been noted in some instances that stake and ward officers neglect the officers' meetings but attend the general sessions of the conference. While the Relief Society would not in any way wish to interefere with attendance at the general sessions of the conference still it must be conceded that officers especially need

the instructions given in officers' meetings in order to carry out their detailed work successfully.

The stake officers' meeting has been introduced in order to give the stake officers and board members an opportunity to discuss detailed work with the visiting member of the General Board, and is not intended to superecede the usual meeting for stake and ward officers.

Afternoon Session.

At the afternoon session Counselor Julina L. Smith gave the opening address. Although confined to her home for the most part since the last conference on acount of illness, the speaker declared that the Relief Society had had her interest and constant faith and prayers. She urged the sisters to remember those who are afflicted and bowed down in sorrow and grief, and to give service where ever it is needed. The great world's war has brought many new problems and has intensified many of the old problems, so that a great deal of time, work and money are required. Mrs. Smith urged her hearers to give freely of their time and money, but at the same time to conserve strength and health, as far as possible in order that home and family duties shall not be neglected.

Mrs. Amy Brown Lyman spoke on the subject "Charity Work and Some Methods of Relief." Part of the talk was devoted to the history of charity work from the beginning of civilization to the present time. Statistical inforamtion was given showing the causes of poverty and distress. It was shown that three-fourths of the cases of poverty are due to misfortune and only one-fourth are due to misconduct and inefficiency. Of all the causes sickness is the greatest and lack of employment next. It was pointed out that the assistance given to unfortunate people should be intelligent assistance based on a thorough understanding of the situation. It is only when a definite plan is pursued that permanent results may be obtained. Palliative remedies in family work, like palliative remedies in medical work, temporarily relieve the situation but bring no helpful definite results. In all instances the cause of unfavorable conditions should be sought, and an attempt be made to remove or overcome these causes. All handicaps which have produced unfavorable results or situations should be removed as far as possible and the person concerned should be provided with an opportunity to regain a normal state. Modern methods of family work were discussed and some details given.

It was declared that the opportunity for doing preventive charity work in the Mormon Church is almost unparalleled. The six auxiliary organizations are doing splendid work along the lines of building up and strengthening home life and are train-

ing and educating people in all matters of social welfare work. This is the highest type of family welfare work that can be done.

Mrs. Lyman explained briefly the Home Service work of the Red Cross and the methods used by this department in giving helpful and intelligent service to the Families of soldiers. She stated that in every county Home Service sections are being established and that it is the desire of the Red Cross that the Relief Society cooperate with these sections in order that the best results may be obtained for the community.

Mrs. Annie Palmer of Provo, Counselor in the Stake Relief Society further discussed the subject of Family Work giving many interesting details of how intelligent service may be rendered to those in need.

Mrs. Georgina G. Marriot, president of the North Weber Stake, also spoke on the subject making some definite suggestions with regard to the work of Relief Society teachers.

Counselor Clarissa S. Williams spoke on the subject of "Wheat." She stated that a letter signed by the First Presidency, the Presiding Bishopric and the Relief Society Presidency, had recently been sent out to Stake Presidents and Bishops recommending that the Relief Society discontinue the practice of storing wheat. The speaker stated that after this decision was made, the question naturally arose as to whether or not it is necessary at the present time to continue gathering money for the wheat fund in view of the fact that the storing of grain has been temporarily suspended. Many letters and inquiries were received at the office on this subject and the matter was presented finally to the General Board. After a thorough discussion and careful consideration the following action was taken by the General Board.

It was moved and carried that in view of the fact that the Relief Society has been instructed not to buy grain during the period of the war, the General Board recommend that the gathering of money for wheat be suspended until further notice, and that a concerted effort be made to build up a substantial charity fund in each ward. Mrs. Williams moved and it was seconded by Susa Young Gates that the action of the General Board in this matter be approved. All those present voted unanimously to approve the action of the General Board.

Mrs. Williams stated further that the Presiding Bishopric desire to have it announced in the conference that they will pay 4 percent on Relief Society wheat money beginning with October, 1918, and that the interest will be added to the principal. Statements of wheat accounts will be sent to each ward semi-annually. The authorities feel that the wheat money is safe where it is and a strict accounting of the same will be rendered to each ward. The Presiding Bishopric also desire to emphasize the fact that

where money is held by the various ward Relief Societies it should be placed in reliable banks for safekeeping.

The Secretary made the following announcements:

The Annual report forms will be sent out about the middle of November. She urged the importance of the secretaries studying carefully the instructions accompanying and contained within the report forms in order that as few errors as possible may be made. The report forms will be sent out to the Stake Secretaries to be distributed to the wards immediately. All compiled reports are to be sent in to the General Secretary early in January.

The publication of the Song book will be greatly delayed. The Chicago Publishing House has sent word that the plates for the Music can not be made in less then three or four months because of the scarcity of workmen and material. It was suggested that orders for these books be held until the books are ready when an announcement will be made through the Magazine.

The Surname Books are being shipped as rapidly as possible. The price for these books is $3 for a single copy or $2.75 when bought in dozen lots.

The Correlation Committee of the Church is preparing to begin a course in Teacher's Training for all auxiliary organizations in January. This will give Relief Society class teachers an opportunity to take a course in training which will fit them to give intelligent teaching service in the Relief Society. For several years a course in Teacher's Training has been given to Sunday School teachers and this probably accounts for the fact that the class teaching in the Sunday School is of a very high order. It was recommended that when the course is established Relief Society Stake officers support the movement and use their influence to have all the class teachers of the Relief Society enroll in this course. Methods of teaching will be given and also an opportunity for the application of the methods.

GENERAL MEETINGS

Morning Session.

Approximately there were 1,000 women gathered in the Assembly Hall at ten o'clock at the opening of the first general session of the annual conference. The singing was beautiful in execution, appropriate in selection and all of it was rendered with artistic charm. The opening hymn was "God of Our Fathers." The second and third hymns were "Our Mountain Home so Dear" and "His Loving Kindness."

President Emmeline B. Wells gave the opening address. Her voice was clear and resonant, her words were inspired and her testimony was never stronger. After welcoming all the sisters

who were present and expressing pleasure in the excellent attendance she expressed her deep interest in the events of the present time. She said "The world is teeming with wonderful events; still more wonderful things are coming upon the earth and all the ancient and modern prophecies are being fulfilled; these are indeed the last days." She bore her testimony to the greatness of the mission of the Prophet Joseph Smith as the greatest prophet of the latter-days. He seemed more than mortal to those who knew him; and she herself found it impossible to describe his personality and his power. She referred to the time when his mantle fell upon the Prophet Brigham Young and said there are few left to tell the story. She described President Brigham Young as a great leader, second only to the Prophet Joseph Smith. Those who came into his presence were awed with the majesty and dignity of his spirit and deportment. She had often taken strangers from her office to call upon President Young, some of whom had expressed a hatred of him, but the moment they came into the presence such was the magic of his personality that criticism was at once stilled and all who met him bore testimony of his charming power. "We now have another great leader in our Prophet Joseph F. Smith, and everybody should pray for him, that his life may be preserved for years to come and that he may be able to attend the general conference and speak to the people. She prayed that our own conference might be the best we had ever held and that all who took part might do so under the influence of the Spirit of the Lord."

Counselor Clarissa Smith Williams expressed her keen sense of gratitude in the wonderful privilege she enjoyed in meeting with the sisters, and especially that she lived in this day and generation when the closing events of the world are moving so rapidly towards the fulfillment of the prophecies. She was doubly grateful that she could give of her own flesh and blood in the forwarding of this great cause through the struggle for liberty, which is now going forward in the nations of the earth. Mrs. Williams spoke of the affectionate loyalty of every member of the Society towards our venerated head whose testimony still blesses us upon this earth and who personally sat under the voice and teachings of the Prophet Joseph Smith. There are very few living of that number who had thus heard him. "We have present," said the speaker, "Sister Mary Alice Cannon Lambert, a sister of President George Q. Cannon, who is also 90 years of age in December and who knew and loved the Prophet in Nauvoo. We also have a testimony concerning the mission of the Prophet Joseph Smith, although we have not heard his voice, yet we bear testimony to the greatness and glory of his mission."

The speaker then referred to the great work done by the stake and ward Relief Socities and testified to the gratitude and pleas-

ure of the General Board in the tremendous efforts of the sisters, put forth during the last six months. "We treasure you all in our hearts, sisters, and realize the strenuous work you have undertaken and accomplished. Surely the world is in need of ministering angels at the present time! No matter how sad our own hearts are we must comfort others and minister unto them."

Mrs. Williams urged the mothers present to train their children to have faith and to offer up daily prayers in private and in the family. "When we hear of our boys in the battle field who have been able to endure all their sufferings and have carried with them the spirit of the Gospel we realize that our labors have not been in vain as mothers in Israel. We are proud to know that our Mormon boys organized societies in Camp Kearney and Camp Lewis and that the labors of these societies were of such a nature that many soldier boys crowded the halls and begged to identify themselves with our boys' organizations. When our sons take into consideration the thought that we have reared them to be an example to the world they will not disappoint us, for the prayers of their fathers and mothers at home are heard by our heavenly Father in their behalf." She urged the mothers to write letters of cheerful optomism to their sons. "Believe that things will be for the best. Our heavenly Father is ordering all things for the fulfillment of His purposes.

"As Relief Society women we should set an example worthy of imitation. The keynotes of all our activities should be love, faith and service. We must be broad in our attitude to others. If we overcome our own faults then we may be prepared to judge others. We can never prosper if we hate others. We must break down all barriers of prejudice. Let us not be afraid of work for hard work keeps us young, active and bright. The hardest tasks bring the greatest results. Be prayerful and willing and God will add His blessings to all that we do."

Mrs. C. A. Callis in charge of the Relief Societies in the Southern States Mission reported the progress of the Relief Society and the newly organized activities in the Southern part of the United States. She spoke of the excellent work being done by these Societies in connection with the Red Cross and the canteens in the various centers of that section. She said the Society offers great opportunity for women to develop their talents in many directions. Most of her work is done by correspondence as she is not able to visit around very much, but all the Societies are a factor for good wherever they have been organized.

The speaker referred to the missionary boys who came into the field and said that many of them tell her that they never knew what their mothers were to them until they were out in the mission field. These boys do not realize what the mother's

teachings mean to them. They do not realize what a mother's love and prayers have done for them until they are thrown out into the world and entirely upon their own resources. Many of the dear boys come to her and say, "Now I must do my duty, Sister Callis. I must not fail my mother now." One poor homesick boy President Callis had labored with and prayed with trying to persuade him not to go home. Finally the boy insisted that he would have to give it up and go home, but President Callis still clung to him begging him to wait until the next day. In the morning came a letter from the young man's mother in which she said, "Oh my son, I am praying that President Callis will labor with you so that you may wait until this letter reaches you and you may thus know what your mother's agony is when she thinks that you may return to her with your mission unfulfilled." The young man stayed and made one of the best missionaries. One letter came from a mother who was dying urging her son to remain at his post and not return until his mission was over. Mrs. Callis closed by saying: "We need your help mothers in the missions, and especially we want you to write cheering letters to your sons in the mission. This is the faith which holds our Church together and which will finally redeem the world."

Miss Sarah McLelland gave an excellent dissertation upon the spirit of loyalty. She quoted the scripture in which Mormon says that men are given weaknesses in order that they might be humble. "Do not forget to be loyal. When men offer their lives in a righteous cause they are serving God. Not only men who go to war, but women who remain behind and carry on the business of life are loyal and true to God. Life's best events and greatest struggles are never chronicled. God is interested in the call of men to war. He is also interested in the labors of their mothers and sisters who are left behind. No Latter-day Saint can be a true saint and at the same time be disloyal to his country. It is a part of God's plan to establish liberty not only in the United States but throughout the earth. The leaders of this people have always been loyal. We have always done our part in every war and have responded to every loyal call made by the Government. Our great examplar of loyalty is our Lord and Master Jesus Christ. Then it falls to the lot of Relief Society women to maintain the record of the founders of this Church. We should show our loyalty to the Relief Society, to our country and to our God.

Mrs. Annie Wells Cannon, President of the Pioneer Stake Relief Society and President of the War Mothers of Utah, spoke on the subject "The Second Line of Defense." She stated that here are two armies today, first, the army of men and second, the army of women. If all American men, women and children stood in line, every tenth one in the line would be a woman.

Mrs. Cannon said that women are assisting very materially in the great world's war by taking active part in the work behind the lines. She mentioned the various phases of work being done by individual organizations, giving details of the work of the Women's Committee of the Council of Defense, where the aim is to co-ordinate and regulate the work of all other organizations and to act as a general clearing house; the Red Cross with its military and civilian relief and its splendid canteen service; the Y. W. C. A., the little sister of the Red Cross with its hundreds of Hostess Houses at the cantonments, where the soldier boys are made at home; the Land Army of America where women are organized to take men's places on the farm; and last but not least, the dangerous and strenuous work done by women in the munition factories of England and France, where the strain is so great that the nerves are taxed almost beyond endurance and where in some instances continuous work can be carried on only two and a half hours at a time. In some instances where there is great danger of explosion only one woman is placed in each of the small work houses. At the beginning of the war there were only three munition factories in England and now there are 5000. Most of the work in the factories is done by women, 80 per cent of whom have never worked before.

In, "The Second Line of Defense" there is another group of women trying to keep the home fires burning and preparing for re-construction and re-building. These war mothers are just as brave and true as the Spartan mothers who said to their sons, "Come back with your shield or upon it." These mothers are saying, "Go my son, do your best and if we are called to make the supreme sacrifice, we shall know it was for a holy and righteous cause."

The speaker declared that the watchword of the women of America is "Service" and the magnificent results that have been accomplished in all the lines of work undertaken by them has proved beyond doubt that the women have nobly risen to the situation.

Counselor Clarissa S. Williams, who is chairman of the Women's Committee of the Council of Defense, explained some of the phases of the work of the Council, mentioning various departments with the chairman of each.

Eleven members of the Women's Committee have been made members of the State Council where they sit regularly in session with the men who make up the State Council. Mrs. Williams said that in all the work of the council Relief Society women have been most helpful and in the recent baby saving campaign, the child welfare committee reported that the best field work was done by Relief Society women.

An important task of the Women's Committee was the re-

cruiting of 200 women between the ages of 19 and 35 to train for nursing service.

Afternoon Session.

Mrs. Winnifred T. Brown was the first speaker at the afternoon session. Mrs. Brown, who is the housemother at the Joseph Smith Memorial Cottage in Vermont told of the interesting and helpful work being done by the members of the Relief Society in the Eastern and Southern States Missions, and also of the splendid work being done by all American women today. The war has brought the women all over the land close together, and because of their broken hearts they are humbling themselves as they have never done before. So that with all the sorrow and sacrifice of war much good will result if the hearts of men and women are turned to God.

Mrs. Ruth May Fox, Counselor in the Presidency of the Y. L. M. I. A. gave very interesting reminiscences in the life of President Emmeline B. Wells. She spoke of her early association with "Aunt Em" at home, and of their experiences together in the meetings of the National Council of Women. The part Mrs. Wells played in the suffrage movement and in the political movement when she assisted in the organization of the Republican party was interestingly described.

Mrs. Fox emphasized the fact that Mrs. Wells during all her life has struggled to uplift women and has been interested in every movement which has had for its object her improvement and development.

In a humorous vein Mrs. Fox related many pleasing anecdotes and closed by reading the following original lines:

AUNT "EM."

Who crossed the plains in Forty-eight,
Determined not to lag or wait,
She must sing songs of praise with them—
The Pioneers? Why, Dear Aunt Em.

Who always championed woman's cause,
Even in senatorial halls?
Who never failed the tide to stem?
Our own beloved, sweet Aunt Em.

Who led us on to victory,
When great ones said it could not be,
That women should not vote with men?
Our own beloved, sweet Aunt Em.

Who urged the sisters to store wheat,
Then laid it at the Nation's feet ?
And said: "We gladly give to them—
Our soldier boys, Our own Aunt Em.

And who so gentle, yet so strong,
So tender, so adverse to wrong;
Whose hand so freely gives to them—
The worthy poor as dear Aunt Em.

And who so faithful and so true,
As cloud and storm she's struggled through,
So gifted with her tongue and pen,
As our petite but great Aunt Em?

And who more worthy of our love,
Of blessings from the Throne above?
Aye, who shall wear a diadem?
Our own beloved, sweet Aunt Em.

Ruth M. Fox.

Dr. Raphael S. Olson, chairman of the ways and means committee for child welfare in Utah, outlined in a clear, forceful address conditions in the world respecting children. He said that 400,000 babies were lost each year in the United States from diseases which were preventable. He also added that 60 per cent of these deaths are due to the neglect of mothers before birth. He referred gravely to the growing evil of race-suicide even in our own midst, and urged the mothers to hold up righteous ideals to their young daughters. Willing and intilligent motherhood was the true foundation of the home and of heaven. The greater part of the physical ills which adults bear with them through life Dr. Olson attributed to conditions prevailing during the prenatal period. He emphasized the almost inhuman conditions existing in tenement districts of New York were so many children are born but where many die from lack of care. With this he compared the higher classes of society where, unfortunately, the raising of children is abhorred. His point was this: Where children might receive the best of living conditions they are missing, but where the conditions are the poorest they are found in large numbers. Dr. Olson thanked the Utah mothers present at the meeting for the splendid work they were performing to save the lives of the babies.

Mrs. Donnette Smith Kessler, the new member of the General Board was the next speaker. She emphasized the importance of spirituality in our lives. The temporal things of today may seem very important and probably are important, but in the rush and excitement the things which are eternal should not be lost sight

of. Everything works according to a divine plan. We have not been placed upon the earth by chance, everything was planned and the spirits of this day have been kept until now. We should trust the Lord in all things and have faith sufficient to help us to acknowledge His hand at all times.

Mrs. Kessler felt that much comfort will be found in the theological and genealogical study outlined by the Relief Society, and in doing deeds of charity and love.

She suggested that in order to accomplish the maximum amount of work each woman should have a time budget planning her work and hours to the best advantage and then she should live up to the plan.

In concluding the last session of the Annual Conference, President Emmeline B. Wells thanked the women for their fine representation and endorsed the campaign for the saving of the lives of young babies. She prayed that God would spare the lives of the little children and urged the mothers not only to care for them temporally but to teach them to pray and to look to their heavenly Father for guidance.

After the closing benediction by Mrs. Martha H. Tingey, President of the Y. L. M. I. A., conference was adjourned for six months.

The genealogical convention opened in the class room of the Utah Genealogical Society at 10 a. m., October 7, 1918.

There were present of the General Board: Counselor Clarissa Smith Williams, General Secretary Amy Brown Lyman, Mrs. Susa Young Gates, Mrs. Carrie S. Thomas, Mrs. Elizabeth C. Crismon, Miss Sarah McLelland, Miss Edna May Davis, Miss Lillian Cameron and Mrs. Donnette Smith Kessler. Forty-one stakes were represented in the first session of this convention, which was rather a remarkable showing as most of the delegates were obliged to remain after conference in order to attend the meetings.

After the usual opening exercise Mrs. Susa Young Gates welcomed the congregation and explained the purpose and program of the convention.

Mrs. Amy Brown Lyman gave an able and exceedingly interesting talk on "How to give a lesson." The three points she emphasized were, Preparation, Presentation and Participation. Her outline will be found in the Guide Department of this issue. She touched upon the interest and purpose of the lesson and enlarged upon the art of lesson giving. Passing through the various sub-divisions of her outline she gave a telling illustration of the closing part of her outline, by asking intelligent questions as she passed along her way. She held her audience throughout and carried them with her in her talk.

Mrs. Ethel Reynolds Smith, chairman Stake Genealogical

Committee, Salt Lake Stake presented in a scholarly and vivid manner the November lesson on "The Evolution of Surnames." Her points were logically made and clearly demonstrated; like her gifted father, George Reynolds, the clearness of her thought was helped by the direct and eloquent presentation which marked her lesson. One valuable point made was that each lesson should be prefaced by an inspirational talk on the necessity of studying genealogy as an aid to Temple work.

Mrs. Donnette Smith Kesler next outlined the purpose and value of the new Surname book, illustrating carefully the various divisions of the book and pointing out its necessity and value to the Societies and to students everywhere. At the close of her talk Mrs. Lyman added a few words on the labor and care which had been exercised in the preparation of the book.

The afternoon session was held in the large council room on the first floor of the Administration Building, and every seat was taken.

After the usual opening exercises, stake representative James H. Wallis from Uintah Stake, gave an excellent account of the genealogical conditions in that stake. He emphasized the unity of purpose and action existing between the Utah Genealogical Society representatives and the Relief Society genealogical class leaders. Working together they had organized class work in all the wards of the stake, holding conventions from time to time as the work demanded. On Genealogical Sunday in September, printed programs had been sent out and the best results had followed. A member of the General Board, Mrs. Elizabeth C. McCune who visited Uintah Stake sometime since had urged them to undertake automobile excursions to the temples. In consequence of this two excursions had been undertaken by the presiding stake priesthood, assisted ably by the Relief Societies to the Salt Lake Temple. Some of the automobiles had made the trip in a day; others had camped out by the wayside, but great pleasure and much good had resulted from these unique excusions. The spirit of genealogical study was very broadcast in this stake and the speaker reported complete unity and harmony throughout all their genealogical activities.

Representative Thomas Yates gave an excellent report of the thriving genealogical conditions in Granite Stake. He described the form of organization and outlined the clear and definite methods adopted by this leading stake in genealogical work. He exhibited the original cards prepared and distributed by their committees explaining their use and value.

"Two years ago the High Council took up the work and decided to put the responsibility on the presidency of the High Priests' Quorum. I being a member of that quorum was put in charge of the work. We went to the Genealogical Society and

talked with everyone whom we could find and took liberal advantages of the advice there given us. We finally decided to form a regular board such as is found in other auxiliary organizations. We chose a number of high priests in cooperation with the President of the Stake and also selected a number of the most faithful Relief Society workers to add to the Board, from whom we have derived a great deal of strength. Granite Stake has 14 wards, so six high priests and six sisters from the Relief Society board were chosen. The Board divided the wards into districts and put over each district as many brethren and sisters as was necessary to canvass the districts and to work up the genealogical idea. We felt that we must know the standing of the people in the wards and therefore we developed this card." Brother Yates explained the nature of the card he exhibited and the information given thereon. "You see, we want to discover those people who have not yet been interested in temple work and try to get them interested. We want to get those who were worthy and can get recommends, interested and also we aim to convert those who could not get recommends to take up their temple work. We approached the people in various ways. Those who were worthy to enter the temples we spoke to about going to the temples and doing the work for their dead kindred and where they weren't worthy we tried to get them to live lives which would make them worthy to do this work. Our Board is divided up into various committees. Such as the Instruction committee which looks after the lesson work; the Finance committee; the Temple Excursion committee, and the Research Work committee. We realize that this wonderful work rests upon the Latter-day Saints and that the Prophet Joseph Smith said that there was scarcely time for the saints to gather their genealogies and do their temple work. The work is too great a task for a few people and there are but a few who are working diligently. This month we are holding our genealogical research class every Monday evening. The committee has laid out a year's work in Research instruction, in the fundamentals of this work. The subjects taken up are: The origin of surnames, genealogical libraries of the world, and Latin names and their equivalents in English with abbreviations; methods of research work, library rules, and how to secure genealogy by correspondence. We instruct the people to write up their own genealogy, that of the husband, wife and children; to get as complete a genealogy of themselves as possible thereof, their father, mother, and grandparents, etc. We have prepared letter forms to be addressed to the different city and parish officials and to the different genealogical organizations and societies in the large cities. The reading of a detective story is mild indeed compared with the fascinating experiences of some of our genealogists. We have been blessed

in our stake by having some very splendid talent. That famous pioneer genealogist Brother B. F. Cummings was attached to our board until his death; while Sister Nellie Taylor and others are still with us, and all have been aided by the Spirit of the Lord in our work. Genealogy is the oldest science in the world. Moses was the greatest genealogist who ever lived. He wrote the genealogy of the whole race for the first 2000 years or a little more. Any Jew could trace his genealogy back to Adam during Moses' time. In the New Testament two complete genealogies of the Christ are given. Through obstacles we develop strength. Record forms must be made elastic in order to be successful that we may be enabled to find the information without taking up too much time. I believe we are on the right track for gathering our genealogies."

Sister Gates said for the people not to develop original plans unless acceptable to the Genealogical Society of Utah. "You will never get anywhere by going at it alone, or by trying to be a law unto yourself. If you have any plans be sure and present them to the Genealogical Society of Utah and then go ahead, if approved. Our motto is: It is better to be united on an inferior plan than divided over a superior one. Elder Joseph F. Smith, Jr., who will now address you is peculiarly the Apostle to the spirits in prison, even as Paul was the Apostle to the Gentiles. He is also the eloquent spokesman of the Genealogical Society of Utah, and of temple work generally. Brother Smith is exceedingly busy during this conference time, but has consented to come here to give some inspiring words for the workers to carry back to their stakes and wards. He will now address you."

Apostle Joseph F. Smith delivered an inspired discourse on "Salvation for the Living and for the Dead," which will be found in this *Magazine* on the next page.

WE ARE ALL GOD'S CHILDREN

We are all God's children.
Some are weak and some are strong,
But the scales are well adjusted,
Strength must bear the burden long.

We are all God's children,
Why question His decree?
A wise omniscient Father knows
What's best for you and me.

Grace Ingles Frost.

Salvation for the Living and the Dead

By Joseph F. Smith, Jr.

This discourse was delivered at the Genealogical conference on the afternoon of Monday, October 7, 1918:

If I understand the object of my presence here this afternoon it is not so much to treat any genealogical subject, or to deal with anything pertaining to the study of names, so much as to present some thoughts with reference to the work of salvation which concerns both the living and the dead. To begin with, let me read the words that were quoted to the Prophet Joseph Smith by the angel Moroni on the 21st of September, 1823. This account is not worded just the same as the prophecy of Malachi, and I like it better:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord;

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers;

"If it were not so, the whole earth would be utterly wasted at his coming."

If I should ask you what that means I think you would answer almost unanimously, that it refers to the work for the dead. That passage and promise refers not only to baptism by proxy and other vicarious temple work, but also to the sealing power which is both for the living and for the dead, and by which families are united through the ages, past as well as future. I think some of us have had the idea that the mission of Elijah pertained only to the vicarious work for the dead, but I believe it goes farther than that and includes the sealing ordinances for the living as well as all ordinances for the dead. We read in this revelation that Elijah was to come with his Priesthood, which he did, as we learn from section 110 of the Doctrine and Covenants, and gave to Joseph Smith and Oliver Cowdery the keys of this ministry which was to plant in the hearts of the children the desire to fulfil the promises which had been made to their fathers at some day in the far distant past. This promise was made by several of the prophets. We find it in the word of the Lord to Enoch, to Isaiah, and others, as well as in the propheiy of Malachi.

If Elijah had not come we are led to believe that all the work of past ages would have been of little avail, for the Lord said the whole earth, under such conditions, would be utterly wasted at his coming. Therefore his mission was of vast importance to the

world. It is not the question of baptism for the dead alone, but also the sealing of parents and children to parents, so that there should be a "whole and complete and perfect union, and welding together of dispensations, and keys and powers and glories," from the beginning down to the end of time. If this sealing power were not on the earth, then confusion would reign and disorder would take place of order in that day when the Lord shall come, and, of course, this could not be, for all things are governed and controlled by perfect law in the kingdom of God. All the dead, who are in need of repentance, must receive the ordinances of baptism before they enter into the kingdom, just the same as the living. But being dead, and baptism being an ordinance which pertains to this probation, it will have to be done by proxy. The same is true of the sealing ordinances in behalf of those who are entitled to receive them. The living also must enter the temple and be sealed, or they cannot enjoy the blessings of the Celestial kingdom.

This is the work which Elijah came to reveal. We go into the temples and are sealed for time and for eternity, and also to perform like ordinances vicariously for our dead. Generation will be joined to generation, as far as it is in our power to perform the labor. The obligation rests heavily upon us, and when we have exhausted all the information which we are able to obtain through our research, and have obtained all the names of the dead within our power, we may be content. President Brigham Young has said that during the Millennium those on the other side will work hand in hand with those in mortality and will furnish the names of the dead which we are unable to obtain through our research, and thus every soul that is entitled to these blessings shall be ferreted out and his work done for him. I fully believe that many among the dead, those who are worthy, are even now engaged in compiling records and arranging information, if it has not already been done, for this very purpose. Why should they not be so engaged?

I do not want to say anything that would offend or startle you, but I will present some thoughts which have come to me, and which I have expressed before. We are not going to save and exalt in the Celestial kingdom all the children of our heavenly Father through our vicarious labors. Only those will enter into Celestial glory who are worthy of it, and if we perform labor in the temples for those who are unworthy, they shall not be entitled to those blessings simply because we have worked for them. It is our duty to perform the ordinance work for the dead, and then the Lord will do the adjusting. I believe that every man and every woman who has been a transgressor and who has sinned and is in need of repentance, must receive a remission of sins by baptism, either in this life, or by proxy if they are dead. It be-

hooves us to perform baptisms and all other ordinances for those who are dead. Not all who are baptized for will be entitled to the blessings of the endowment. Not all will be entitled to the sealing ordinances, but that is in the hands of the Lord, and he will judge whether a man is worthy or not. We will perform the work, and the Lord will determine the final result. There is an expression given by John in the Book of Revelation as follows:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

From this we learn that the dead are to be judged according to their works, out of the things that are written in the books, and the judgment will be just. If the life of an individual has been such that he is unworthy of celestial glory, all that we can do for him by our vicarious labors will not place him there. Salvation will be based on merit. It was revealed to the Prophet Joseph Smith in a vision in the Kirtland Temple, January 21, 1836, that "all who have died without a knowledge of this gospel, who would have received it if they had been privileged to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts." Also that little children "who die before they arrive at years of accountability, are saved in the celestial kingdom of heaven." He did not see, however, the rebellious, the ungodly, the corrupt and filthy, and those who love and make a lie, heirs of that kingdom. There is another place provided for them. Men cannot be thrust into the kingdom of God, irrespective of their worthiness or unworthiness, just because their relatives or friends perform labor for them after they are dead. I have known of cases where individuals have died who were bitterly opposed to the Church, and had denied the faith and left the Church, and hardly had they died when relatives have appealed to the First Presidency for the privilege of having their work done for them in the temple. Such appeals have been made at times so that relatives of the person who passed away under such unfavorable circumstances, might be able to give the deceased a burial according to the rites and customs of the Latter-day Saints. Now, all this is wrong. What good is it going to do for us to perform in the temples ordinances for those who die with an unrepentant attitude of this kind? If they had the opportunity and would not receive the truth while living, can we force it upon them when they are dead? Is it within our power, because we labor in the vicarious work as proxies for them, to make them heirs of the celestial kingdom? No, it is not! But, one will say, perhaps they will not receive these blessings now, but later they may do so, and therefore our labors will not be in vain. Let me ask you this question: Where

in the scriptures, or where in the revelations from the Lord, is it found written, that the man who dies in rebellious opposition to the gospel, who has once had the light and through transgression turned from it, or who rejected it after it was presented to him and who has been familiar with it all his life, shall become an heir of the celestial kingdom even though he repents in the world of spirits? Has the Lord promised that the rebellious, the wicked, these who reject his truth shall eventually, after repentance, become heirs of the celestial kingdom? I do not gather any such conclusion from my reading of the scriptures.

Those who enter into the celestial kingdom are those who are of "the Church of the First Born;" in other words, those who keep all the commandments of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of "the Church of the First Born," spoken of in the great revelation called the Vision. If I understand it correctly the higher ordinances in the temple of God pertain to exaltation in the celestial kingdom. These blessings are not for those who do not enter there. Those who are heirs of this kingdom are to become "priests and kings, who have received of his fulness and of his glory, and are Priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son; wherefore, as it is written, they are Gods, even the sons of God. Wherefore all things are theirs." You cannot grasp the fulness of this thought, neither can I. It is beyond our finite comprehension, but we can get a few ideas—just a glimpse—to give us the understanding that it must be something that is most wonderful, because the Lord is going to give to them all things pertaining to His kingdom, and they will be sons and daughters. and therefore heirs, in the full meaning of that term. Nevertheless, in order to receive these blessings one must keep the full law, must abide the law by which that kingdom is governed; for, in another scripture, it is written, "he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory."

Now, there is another class, who are heirs of salvation, but they do not enter into the celestial kingdom. There is a terrestrial kingdom which is prepared for those who cannot keep the higher law, and into this kingdom a great multiude will go. "These are they," the vision reveals, "who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness. * * * These are they who are

not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God."

Then there is a great numberless multitude, like unto the sands of the sea, who are even unworthy of a place in the terrestrial kingdom. The telestial kingdom has been provided for them. Into it will go all those who received not the gospel of Christ, neither the testimony of Jesus; who deny not the Holy Spirit; who are thrust down to hell; who shall not be redeemed until the last resurrection; who suffer the vengeance of "eternal fire;" and "are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie." Yet, even these are heirs of salvation, and after they have been cleansed from their sins, shall come forth to inherit a place in the telestial kingdom, for they shall be judged according to their works, and while they shall be saved, yet, "where God and Christ dwell they cannot come, worlds without end."

There is no marrying and giving in marriage only in the celestial kingdom. Those who receive the promise of such blessings will have to live for them. Salvation is free. All we have to do is ask for it, and keep the commandments, and if we will comply with all the requirements of the gospel, we will be heirs of salvation in the celestial kingdom. And, while all men shall be saved, except the few sons of perdition who wilfully reject the truth, yet our place and station will depend upon our integrity and willingness to obey the commandments of the Lord. Every man will be placed just where he belongs, according to his works. Justice will be meted out to all, and every man will find his level according to that which he was willing to receive.

FAMOUS ANCIENT CITIES.

Nineveh was 12 miles long, 8 miles wide and 40 miles around, with a wall 100 feet high, wide enough for three chariots to run abreast. Babylon was 50 miles within the walls, which were 87 feet thick and 350 feet high, with 100 brazen gates. The Temple of Diana, at Ephesus, was 420 feet to the support of the roof. It was 100 years in building. The largest of the pyramids is 461 feet high, and 653 feet on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 380. It employed 330,000 men in building. The labyrinth, in Egypt, contains 300 chambers and 250 halls. Thebes, in Egypt, presents ruins 57 miles around. Athens was 25 miles around, and contained 350,000 citizens and 400,000 slaves. The Temple of Delphos was so rich in donations that it was plundered of $500,000, and Nero carried away 200 statues. The walls of Rome were 13 miles around.

In Paradise.

By Sophy Valentine.

LETTER FROM A SOLDIER BOY IN PARADISE TO HIS EARTHLY MOTHER.

"Paradise, where time has ceased."

My own beloved Mother: I am permitted, this glorious day, to send you a message of cheer and joy, dear mother, and the angels will carry it to you some way.

I am so anxious to convey a few words of comfort to you and dear father at this your hour of bereavement, for I perceive that you grieve very deeply and it distresses me.

If you could see me, mother, just as I am now, you would dry your dear eyes and say, "it is well with my boy!" It is, mother. You think I'm dead; but not so, I never was more alive than at this time. There is no death.

Mother, if you could think of some place where your boy would be under the most glorious environments; protected from all harm, sickness and pain; surrounded by the noblest and loftiest characters; learning each day some new and valuable lesson to fit him to become a worthy subject in the eternal city; only separated from you for a very short time, would you mourn? Then dry your eyes, mother mine, for that is exactly my condition now.

When I think of earth-life, with its disappointments, its strife, its crime, its toil and its mad rush after wealth, my heart swells with gratitude that I was permitted to leave it all in my youth, and come to this wonderful place.

When I think of the day I left earth, ah, I must tell you something about that, my dearest mother, then you can contrast my present condition with that other and say where you would rather have me.

It seemed so terrible: It was like hell itself must be. I was not myself; it seemed to me I was someone else, rushing madly ahead, eager, anxious, wild to do my utmost for my country. My comrades were falling all around me, we stumbled over their dead bodies. It seems to me some demon took possession of me and spurred me on; I cared not what happened to me, only on, on to victory!

The roar of the cannon, the deafening noise of bursting bombs, the shouts of command, hoarse and terrible; the groans and shrieks of the wounded and dying—I am thankful that you dear ones, in my earthly home, will never know the horror of it.

Then all of a sudden the scene was changed. Something struck me, but I felt no pain, I only knew that I fell, and the boom

of the cannon and the terrible roar grew dimmer and sounded farther and farther away, and in its stead another sound, such a wondrous sound of the softest, sweetest music began to find its way to my senses.

My first thought was that I must be dreaming and I tried to think where I had been when I fell asleep. I dared not open my eyes for fear that I might waken. And all the time the music came nearer and nearer. Then I lifted myself, it seemed to me, out of my body and stood erect, and my eyes were open and I gazed about me in astonishment. Someone was near me and spoke loving and comforting words to me, but I hardly listened for astonishment. Such a scene, such a landscape of beauty and peace, and nearer and nearer came the music. It seemed to me that I floated on wings, yet I had no wings and I felt like I wanted to burst out in song myself. Then the personage by my side took my hand and I turned to look at him and I knew without being told, that he was my guardian angel, and then for the first time I also knew that I must have died and that I was in the other world of which I used to think so often in my childhood.

But I was not dead. I was alive. I could see and hear, think and act. Could this be death? Then how glorious was death!

All of a sudden I heard familiar voices, I was surrounded by beings, some of whom I had known in earth-life. First and foremost came dear grandmother, whom I had loved so and who loved me so much when I was a little boy; she was young looking and lovely and laughing and chatting with a man, and soon I discovered that he was like the portrait of grandfather that hung on the wall in grandmother's room, and who had died before I was born. Grandmother held out her arms to me, and I rushed right into them, and lay my head on her shoulder, just as I used to do. Such a calm and heavenly peace came over me, I wanted to cry for joy, but somehow the thought that I was a soldier came to me, and then grandfather came in for a share of caresses and he told me how proud he was of me. And all the time the glorious music was sounding, and flowers, such wonderful flowers were strewn on my path, and hundreds and thousands of happy, smiling personages were hovering about me. Hands were outstretched to press mine, and I was borne along with the happy, joyous throng.

All the time I caught glimpses of my comrades who had come here before me, sometimes we came near enough to press each other's hands, and we looked into each other's faces, and continually I was borne onward, and it seemed that my heart was bursting with happiness.

I had forgotten all about you, my dear parents, and Lela, and everybody, till grandmother took my hand and began to inquire after you; then I remembered, and I saw your grief and it made me so sad, for why should you grieve for me? But grandfather

pressed my hand and said: "It will only be a little while and they will all be here, dear boy, and then they'll understand."

And then I saw—but no, I cannot describe it, words fail me. There came to my thoughts words I had heard in a Sunday School in my childhood: Eyes had not seen, ears had not heard, nor had it entered into the understanding of man—and then I knew how true those words were.

Mother, dear, and father, if you could only know, if I were only able to portray to you the exquisitely finished beauty of everything here. Man in his wildest dreams, his most exalted thoughts of that which is sublime on earth, has but a faint idea of the beauty of heaven, and this is only Paradise, our place of waiting.

The only thing which has marred my happiness here, dear mother, is the regret of the lost opportunities of my earth-life, the hours, the days and months, spent in idle, useless, foolish pleasures, the remembrance of which would be like ashes in my mouth, were it not for the martyr's crown which is given to every hero, who gives his life for his country and its glorious cause.

Glory in the fact, my mother, that your son is one of the brave who gave his life for America, still my America; grand and incomparable! I understand even now better than I did then how great is its aim, how wonderful its destiny. Its victory is sure, for God so decreed.

Mother, dear, do you remember how, as a child, I used to wonder what there could possibly be in heaven to while away the long, endless eternity? I have often thought the same after I grew up, when I thought of heaven at all; but now, do you know? it seems to me that eternity will not be long enough for me to learn all I have to learn, all I want to learn.

All that which we dimly dream that we would love to accomplish on earth, all that is brought to its grandest perfection here by work and study. Earth-life is typical of life here. And to study in such surroundings—oh, it is wonderful!

And now, my dear mother, pray give my love to dear Lela, it is always hers. Tell her we shall meet again, and our Father will adjust everything to our entire satisfaction.

And tell the dear sisters to be true and loyal women, to think less of their clothes, and more of their souls.

And poor father, so worried with business cares—turn to him, my dear mother, and neglect him not for grieving over me, for he, too, is bowed in sorrow, though he mourns in silence for your sake, dearest.

And my own brother John, so busy getting rich. Oh, tell him from me, mother, to rather lay up treasures here, it will avail him more.

And you, my beloved mother, who bore me in sorrow and

pain; who welcomed me so gladly when I came to earth; who watched over me so tenderly through all my childhood years, whose every heart-beat is for me and the dear ones, to you I want to give the last word of comfort and encouragement: I am not very far from you, mother, heaven is nearer you than you think, and grieve not that you cannot decorate my grave, the angels have charge concerning it, and they are ever scattering invisible flowers over the graves of the fallen heroes. And remember that every happy, hopeful smile of yours will be a flower of heavenly beauty on my resting place reaching up to my heavenly abode. Forgive me, oh, mother, each unkind word I have said, and what I have caused you of sorrow and anxiety. Farewell, dear mother. Take heart! Look up and be comforted!

Through all eternity, your own loving son.

A TEAR OF LOVE.

By Annie G. Lauritzen.

I do not wish for banks of flowers
  Piled 'round me when I die;
Nor sermoned lore from cultured lips
  To shout my praise on high—
But if some sinner whom I've loved—
  As Jesus loved us all—
For whom I've suffered through long years,
  Should weep upon my pall—
Oh, if some weary Magdalene,
  Whom I've rescued from despair,
Should wash my feet with tears,
  And wipe them with her hair—
If one of these would voice a prayer
  Because I'd help her rise,
My coffined peace would be complete,
  As my spirit sought the skies.

Mother's Christmas Story.

Nephi Anderson.

"Once upon a time, long, long ago, a great King, who lived in a country and a palace more beautiful and glorious than any of us have ever dreamed of, called together all his people that he might tell them of some things that had to do with their eternal welfare and happiness."

"A fairy story! a fairy story!" gleefully shouted the group of children sitting closely about the mother by the fire that Christmas day.

"Well, call it that if you wish, but it is more wonderful than any fairy story you have ever heard or read," continued the mother; "and what makes it all the more wonderful is that it is all true, for it did really happen a long, long time ago, in fact, before we or anybody else lived on this earth."

"Go on, Mother, go on."

"As I was saying, a meeting was called by the great King, or perhaps we had better say, the great Father, for all who came together in this assembly were in reality the children of this great King; and he loved his offspring with a great love and desired to give them all the good things which were in his power to give.

"It was explained at this great meeting that in order for the children to get all the blessings which the Father had for them, it was necessary that they should leave the home where they had been born and had been reared and to go to another place for a short time. In this new place there would be many beautiful things; and there would also be some ugly and wicked things which would be trials to those who came in contact with them. When the children came to leave their home for this place, they would forget all they had ever known and become as new-born babes. They would forget that they had ever lived with such a great Father and that they were in very deed the children of the greatest of Kings; and forgetting all this, they would be liable to do many things which children of such noble parents should not do."

"But, Mother, why did the King want his children to do this?" anxiously questioned twelve year old George, not remembering that his mother had just said that it was necessary.

"He wanted them to go because it was the best for them, though, of course, he did not want them to partake of the evil which they would find. The children understood, and were glad to go, for we are told that they shouted for joy when it was all

explained to them. They no doubt realized that the life in the new place would often be hard, but also that many blessings would come to them through the experiences which they would pass through.

"You remember, George, the other day, you wanted to take the team, all by yourself and go down to the lower field for a load of wood. Father wondered whether you could do it, but you assured him you could. Well, you went, and it was hard work. You tore your coat and you cut your finger, but you came home with the wood, feeling much better than if father had been along and helped you with every little trouble, didn't you?"

"Oh, yes," agreed George.

"Just so the great Father knew what would be good for these children whom he was sending away; and just as your father was within reach should you have needed his special help, so this great Father assured his children that he would be near them to help them, even though they might not always know it.

"Now children, it is always true that every time a person does wrong, an evil power takes possession of him and binds him so that he loses some of his freedom. If a person continues to do wrong long enough, and isn't sorry, he loses more and more of his freedom until at last he becomes like a prisoner shut up in a prison. Sin binds people, truth and goodness make them free. This is true now, and it was true long, long ago at the time about which I am telling you. The great Father knew this. He also knew that many of his children would do wrong, and therefore permit themselves to be bound and shut up in prison."

"O, but that would be awful," said little Mary.

"The Father had a way whereby all who desired could get out of the prison; and it was no doubt all explained to them that whenever one is sorry for wrong doing and quits doing wrong and then does what the Father requires, there is a way for release.

"There was another thing that the children were told; that was that all who went to the new place would at some time have to leave it. Now, just how that was explained to them in that long, long time ago, I cannot tell, but we understand that coming and going to mean a being born into the world and a dying. All people in this world were born into it, and all people must die and leave it. And, so it was no doubt explained that they would all have to die."

The children looked their surprise and enquiries rather than asked them.

"I don't think they looked on death as we do, for they understood that it is only a leaving of one place and going to another, all of which is necessary. They understood that it is no misfortune to die. It was all in the plan, and the great Father would not

make a plan that was bad. Yes, all must die, but they all would be made alive again, that is the body which was laid in the grave and the spirit which came from the great Father would come together forever.

"Now, in this big meeting of which I have spoken it was also made plain that some one would have to go to this new place where all the children were going to do something for them that they could not do for themselves. Some one would have to go with power over death, to overcome death, and destroy it, so that all who had died might be made alive again. The great Father would give to this person this power. But there was still another thing, and that was to release all who repented, from this prison of Sin, as we might call it. The person who did this must be one who was not bound himself, for one who is in prison himself or is bound cannot release another. The Father looked about him upon his many children and he asked:

" 'Whom shall I send?' "

"There was a silence for a moment, and then One arose from his brethren, came forth to his Father, and said:

" 'Here am I, send me.' "

"He who had spoken was the Prince by right of birth, for he was the First born of the great family. He looked very much like his Father. He had been with his Father from the beginning. He had attained to great wisdom and strength and honor, working in obedience to his Father in all things. Through him the Father had done many great works. He had been tested and tried and found faithful. He stood now before his Father and among his brethren and sisters, and he was most beautiful to look upon in his divine humility.

"And then another arose and made the same offer; but the great Father looking into the heart of both knew that the second did not make his offer because of any love he had either for his Father or for his brethren, but made it to the end that his own pride and ambition might be gratified. On the contrary, love beamed from the face of the first. He was willing to give himself even to the death for the salvation of his brethren and sisters, and he was willing to give all the honor and glory to his Father.

"Then the great Father said: 'I will send the first.'

"And then the one who had evil in his heart rebelled, and he drew many after him; so he was cast out from his Father's presence and he went to live in the new land and place, not however with a body that could be seen.

"And now the children of the great King left as had been planned, not in multitudes together but singly one by one so that they could be properly taken care of by those who already were there. For many, many years this was done. Many of the children of the great Father had come into the new land and life and had

passed out of it by death; but none of them had ever been able to take their bodies from the grave, for the one who had been given that power had not yet come.

"Now, however, the time had come for the Prince to fulfil his mission. He also was to enter the new life as a little babe. He also was to forget from where he had come. He also was to become very much like his brothers and sisters, so that he could be hungry, and cold, and suffer pain and sorrow, and distress. Yet there was to be a difference between him and all others, for the great King was to be his Father in the new place and life the same as he had been in the first.

"But his mother was to be a good, pure young woman by the name of Mary."

"I know—" nearly shouted little Lucy.

"Sh—wait. This Son was to come, not only to release all his brethren and sisters from the power of death, but he was also to take upon himself all the wrong that had ever been done or ever would be done. He was to bear all the sins of the world and pay for all of them. He could do all this because he would not do any sin himself. He would be born, live a few years, then wicked men would kill him. Then he would go into the Prison of Sin; but the prison could not keep him, for he had not let himself be bound with the chains of sin; therefore, he would be able to break down the walls and open the gates so that those who would follow him out could do so. That was a glorious time to look forward to, don't you think?

"While this princely Elder Brother was in the new place and life he was to teach his brethren and his sisters many things which they had either forgotten or had never known. He was to teach them that it was necessary for brethren and sisters to be kind to each other and to do good things for each other, as he was going to do. As they had been away from the great Father for a long time, they had forgotten what he looked like, so this son who was the image of the Father would show them how the Father looked. Not only that but he would tell them what the Father wanted them to do so that in time they would be able to come back to the Father's glorious home.

"Now, the people in the new land had been told that this Elder Brother should come among them. Knowing that was a great Prince, they thought surely he would come through some of their great and noble families; but no; though the greatest of all, he was to come very humbly so that he would be able to reach all, both rich and poor, high and low.

"I cannot tell you, children, what was said or done when the great Prince left his father's home to go on his mission, because the story book does not say, but this we know, that his arrival

here—I mean in the new land—was announced by angels, and a new star, and a shining light round about which might have been a little of the glory which he left in heaven, following after.

"And Mary, his mother, had to go for the night to the place where the animals were, because there was no room for her in the inn."

"Mother, mother, we know," said the children.

"Yes; well?"

"It was Jesus," said little Jane.

"And I've read about him in the Bible," added John.

"Where?"

John fetched the Bible. "Here in the first chapter of Matthew," he replied.

"Yes; now, we shall all listen while John reads from the Bible about the coming of Jesus Christ, the Son of God, the Prince and Savior of the world, of his coming from his Father's glorious presence to his brethren and sisters, which we are, and to the new land and life, which is this world and this life. All right, son, go on."

A CHRISTMAS SONNET

L. Lula Greene Richards.

Float off, dark clouds, that would weigh me down.
I like not your gloomy story.
Come in, bright sunshine, without a frown,
I need your warmth and glory.
Abide in my soul, fair hopeful ray,
That whether I go or whether I stay,
I may do my portion of good today.
For still, dear Christmas comes and goes
With hints of a glad tomorrow,
Though the earth is wrapt in a veil of woes
And the world in a cloak of sorrow,
The one whose birth was the Christmas sign
Is soon to come, and His light will shine,
Clothing all things with a peace divine.
So stay in our hearts, sweet Christmas cheer,
Banishing clouds of doubt and fear;
The full rich power of love and prayer
Unites us at home and "Over There."

Mothers and Grandmothers and Great-grandmothers in Israel.

BABY JOSEPHINE PRESTON, HER MOTHER AND SIX GRANDMOTHERS.

Seated in the center, Mrs. Josephine Herrick Preston and Baby Josephine. Above is Mrs. Jane West Herrick. Mrs. Preston's mother. To Mrs. Herrick's right, Mrs. Josephine Richards West and to Mrs. Herrick's left, Mrs. Agnes McQuarrie Herrick. On the right, standing, is Mrs. Kate Dollinger Pyper Preston. Seated, left Mrs. Christine Dollinger Pyper. Seated, right, Mrs. Harriet Ann Thatcher Preston.

Josephine Preston, 6-months-old daughter of Doctor Alexander Pyper Preston and Josephine Herrick Preston, has the distinction of possessing two grandmothers and four great grandmothers, all living. Mrs. Josephine Herrick Preston is the daughter of Prest. and Mrs. John L. Herrick of the Western States mission, with headquarters at Denver, and is 22 years of age. Mrs. Kate Dollinger Pyper Preston, 55, is the mother of Dr.

Alexander Preston. Mrs. Pyper, 82, is the wife of the late Judge A. C. Pyper, and Mrs. Harriet Ann Thatcher Preston, 79, is the wife of the late Presiding Bishop William B. Preston. Mrs. West, 64, is the mother of Mrs. John L. Herrick and the daughter of the late Elder Franklin D. Richards, of the Council of the Twelve. Her husband is Joseph A. West of Ogden. Mrs. Agnes McQuarrie Herrick, 76, is the wife of the late Lester J. Herrick of Ogden and the mother of President Herrick. Mrs. John L. Herrick is 44 years of age. Baby Josephine was three months old when this picture was taken in November.

Can you imagine eight more beautiful, distinguished, and refined faces than we are presenting to you in this unique group? Consider the babies and how they grew, till this lovely sight is revealed to our view!

THE NEED

By Grace Ingles Frost

I must leave to the bard of mind sublime,
The song of the gods and their work divine;
My heart goes out unto common things;
'Tis not the butterfly, that wings
Its way from flower to fairer flower,
Which needs my care, for it has power;
'Tis the tiny grub, the weak cocoon,
From which do higher beings bloom.

My hands extend unto human kind
In their dire need, unto those grown blind
And deaf unto things of right and truth,
Unto the wayward maid and youth;
Those of the potent strength and will,
They need not me, but those who fill
Their cup of life with bitter taint,
Those who grow weary, aye, and faint,
From their endeavor to abstain;
'Tis they who need, they racked with pain
Of wretchedness, frail humankind,
'Tis such as they I bear in mind.

Yes, I will leave to the bard sublime,
The song of the gods and their work divine,
For the care of the human I must heed,
In his each extremity of need.
For me is the thought which brings not gain,
'Tis for me to lift and assuage the pain
Of the human, whosoe'er he be,
'Tis the work, me thinks, God chose for me.

Shall Christmas Giving be Dispensed with in Time of War?

By Lucy Wright Snow.

When the Savior was born those who believed in him gave through their love of the Word, themselves, their wealth, their all. Since that time, His followers have given—some, their lives; some—their effort, their time, their love; some have come to give merely "things;" some have denied Him entirely, but the spirit of giving, however it may have been previous to the time of Christ's birth, received at that time new impetus. With Christ's teachings came a renewed desire among the inhabitants of the earth, those who believed, to love one another, and the principle of Love is marked with a desire to give.

The spirit of giving ebbs and flows, fluctuates as it were, directed by the amount of love that is within our souls, and when love is at its zenith, we find the desire to give at its greatest height also. And so when Christ the King was born, fulfiling the prophecies of God's holy men, the love of those who believed waxed strong and the spirit of giving was strong upon his followers.

Throughout the centuries since that time the spirit of love and of giving has ebbed and flowed in proportion to the worthiness and understanding of Christ's subjects.

Shall it be dispensed with now, because we are being sorely tried and because war has forced us to economize time, money and effort? No! a thousand times no! Only let the gifts be more of love and necessaries and less of mere "things." Always, however, remembering the little children, for they could not understand nor be reconciled to the loss of their yearly holiday gifts.

Instead of spending hours and days in shops searching for notions to send out as Christmas presents, thereby using besides valuable time and money, strength and excessive nerve energy which might be used in actual service, consider if there would not actually be more good accomplished, less money expended and more service brought to bear, if the women of America would unite in doing good in some other way. Suppose each woman would take a portion of the money she has laid aside for gifts and buy stationery. Plenty of good lightweight paper and envelopes, a bottle of good ink, a goodly supply of stamps and then write messages of love and encouragement to the many who are in distress. There are hundreds of opportunities for every honest

and well meaning woman now to become an angel of mercy, and they will multiply to those who show a willingness to seek for them.

Shall the mothers in Israel lead the way in such a drive? A drive for giving comfort and solace and proving themselves soldiers worthy to claim their husbands and sons and causing such substantial gifts to supplant the smaller giving of mere "things"? Where is there a soldier who would not prize a written expression of trust or confidence more than a trinket? An encouraging uplifting letter from a good woman inspiring him to better and braver deeds, than a box of candy? Do not withhold the candy, but see that the message gets there and that it is not one of foolish sentiment; let it be one of real comfort, cheer and inspiration.

The excessive giving of "things" at Christmas time has introduced a new disease—Christmas fatigue. This disease has caused a subordination of the real spirit of giving and we neglect our real duty of expression to our dear ones and supplant cold machine-made printed cards, which without some original expression of our own carry no message of consequence, other than that of a remembrance of address. And after each Christmas is over we with a tired sigh invite ourselves to believe that we have discharged our Christmas duties once more and are glad that event is twelve months away. No wonder!

Remember our children are moulding their lives after our pattern. Shall we then cease to give or learn to give appropriately?

WHAT JESUS TAUGHT.

A beautiful book, beautifully written on the sublime truths taught by Jesus, prepared by Prof. O. J. P. Widtsoe, has been published by the Deseret Sunday School Union. The scholarly subdivisions of topics and the æsthetic values of the Master's teachings appear in these pages with startling clearness. Not a virtue nor a quality of the human mind and soul has been untouched by the divine Teacher. But we are particularly indebted to the clear-visioned author of this book who so simply and lovingly presents these truths in their many-sided aspects. It is a book to read on peaceful Sabbaths and to rest beside the gospels of the New Testament.

Christmas Suggestions.

By Morag.

HOME EVENING.

Remember that Monday, December 23, is the birthday anniversary of the Prophet Joseph Smith. Celebrate this event with song and story. For special topic take some of the prophecies uttered by him relative to present and past events and how they have been and are being literally fulfilled.

Sing, "Father of Life and Light."
"Sing the Wondrous Story."
"The Seer."
"Praise to the Man."

CHRISTMAS CAROLS.

A happy custom that prevails in England and other European countries, and one which is growing in favor in our own America, is that of carol singing on Christmas Eve. Since community singing is growing so popular in our midst, why not practice up some of the good old fashioned Christmas carols. Gather together round a community Christmas tree and sing. In many of the larger cities, a tree is set apart, brilliantly illuminated and decorated by the municipal authorities; a song leader is chosen and assisted by a good choir; Christmas carols are sung by the thousands of people who gather. At such celebrations, candy, popcorn and presents, are often given to the poor children of the town.

Songs suitable for such an occasion:
"It Came Upon the Midnight Clear."
"Joy to the World, the Lord is Come."
"Hail, Smiling Morn."
"Hark, the Herald Angels Sing."
"While Shepherds Watched."
"Glory to God" ("Messiah").
"Oh Come All Ye Faithful."
"Far, Far, Away on Judea's Plains."
"Oh, Little Town of Bethlehem."

"MAGAZINE" MAGGIE.

One family solved the problem of magazine subscriptions in this way: Standing on the living room mantle was a funny little bisque figure, with a slit in its head to make it a bank. Into this bank each member of the family dropped their odd pennies during the year, at least one penny for each of their respective ages. At Christmas time, the money found in "Maggie" was taken out and there was found enough for the various magazine subscriptions wanted.

How to Stimulate Discussion.

By Gweneth W. Gibbs.

This article will give hints to our class leaders although it was prepared for Sunday School workers.

The "lecture system," handed down to us from the darkness of the middle ages, is a method of teaching, which, in this age of pedagogical knowledge, teachers are ashamed of; yet, at the same time, most of us, if we but make confession, are only too guilty of falling into this ancient practice because it runs along a line of least resistance. May we learn to conquer this habit? May we always live up to our best pedagigical ideals? In other words, how can we get the children, not the teacher, to do the reciting?

As a first solution to our problem, let us take up the art of questioning to stimulate discussion. The most common practice among teachers is the question put to the children for the purpose of getting them to recall that which has been presented to them in the previous lesson or through the lesson now being given. Although it is not the most valuable kind of discussion, this type of question does stimulate discussion, and it has four values:

First, it serves as a drill in memorization to help the children to learn the facts and truths of the lesson.

Second, it serves as a test of the knowledge gained by children. Indeed, it is the only kind of an examination which the Sunday School teacher can give, in order to find out what facts and truths the children have learned.

Third, it is an eye-opener for the children themselves to realize how much they know and do not know.

Fourth, it serves to awaken mental activity and interest on the part of the children.

As an example: One Sunday morning our story was on the life of the beautiful Queen Esther. The attention and interest manifested on the part of the children were inspiring. What a thrill of successful teaching we experienced, only to be crushed when we asked the most attentive listener of the class to relate a part of it. To our surprise and disappointment his mind had been far from the subject in hand. What an opportunity we had lost! If we had awakened the minds of the children by a question here and there as the story had proceeded, or perhaps even better, if we had asked a question or two, to stimulate discussion at the beginning of our lesson, our sad experience probably would not have hap-

pened. The minds of the children would have been actively in harmony with ours, as our story was told.

Let us not forget that there are three different occasions throughout the lesson when questions may be asked for the purpose of stimulating interest and mental activity; at the beginning, as a preparation for the lesson, now and then as the lesson proceeds, and just before the climax, outcome or conclusion. This latter, just before the finish of the story, deals with another kind of question to stimulate discussion, which leads us to our next topic, indirect questions.

Besides the kind of discussion that is stimulated by questioning the children for the purpose of getting them to reproduce something that has been presented to them, there are other kinds of discussion of more value to the child, which can be stimulated by certain kinds of questions.

First, the discussion which is stimulated by questions which set the child to thinking out something for himself instead of merely reproducing what we have told him. This is by far a harder task for the teacher than the method first mentioned, and for this reason it is often neglected by too many of us. It aims at a higher principle of mental activity and calls for a higher order of intelligence. And here let us mention the value of the "how" and the "why" question to produce thought on the part of the children; whereas, a "when," "where," or "what" question nearly always calls forth mere memory discussion. For example, to one child we might put the question, "How do we know there is a heavenly Father?" To the next, "Do you think that is a good reason? If so, why? If you disagree, why?" And so on until each little mind is struggling to think how he knows there is a heavenly Father. As another example, just before we reach the climax of our story, we may often, with good effect, ask the thought provoking question: "Now, children, how do you think this story must have ended?"

Second, the discussion which is stimulated by questions that call forth expressions of the children's own past experiences, bearing on the lesson subject. For instance, a certain lesson was that of Cain and Abel. At the close of our story we asked, "Why do you think Cain wanted to kill his brother who was so good and kind to him?" One little boy said it was Satan who tempted him. Seeing our opportunity we asked: "Do you think Abel, who was so good, could have been thus tempted?" Then from another we got the expression, "It might have been because Cain didn't keep busy working, not only with his hands, but busy thinking good thoughts too. I remember," he went on to say, "one day I was left alone at home. Now I didn't have anything much to do, and the first thing I knew I was thinking of some jam on the pantry shelf that I knew mother didn't want me to touch. If I

hadn't been idle I never should have thought of mischief. As it was I ate most of that jam, and got a scolding for it."

Third, the discussion which is stimulated by questions that arouse the emotions of the child. If the emotions are touched, better results will follow, as the feelings are the main springs of action. Indeed, we cannot too often recall the great truth in the proverb, "Out of the heart are the issues of life."

Fourth, the discussion stimulated by questions which lead a child in the presence of others to express his own ideals of conduct. This may take the form of testimony bearing. Or it may take the form of passing judgment upon the righteousness or wrongfulness of some incident in the lesson. In fact, the most effective sermon to a child is his own preaching. After telling the pathetic story of Uzziah, king over all the land, rewarded with blessings unnumbered, but who, at the end of fifty-two years of happiness entered the Holy Temple and took upon himself the privilege of burning the incense, alone the right of the priests, and who at the moment was striken with leprosy—if the teacher can get from just one child the expression, "I didn't partake of the sacrament in a right way this morning," she could consider herself well paid for her time that Sunday.

Besides the art of questioning as a means of stimulating discussion, a second method of attempting a solution to our soul-vexing problem is a combination of one of the best forms of the so-called "lecture system" and the questioning method, through utilizing present-day problems in current events. Take the Saturday Evening *News*—or, perchance, the Sunday morning paper may do just as well— and glance over the news items, with the one object in view of finding some interesting current reports that may be used as illustrative material for the Sunday School lesson. It is surprising how many good things can readily be gleaned for this purpose. Suppose, for example, that free agency is the subject of the lesson; every page of the newspaper has interesting material from the police court news to the reply note of the entente allies in answer to the central powers. Or, again, if we are giving the lesson of Saul's experience with the witch of Endor, could we fail to note the weekly advertisements in nearly every Sunday morning newspaper of the modern witches in the form of palmists, spiritualists, and other fortune tellers?

A third general method of stimulating discussion is the oft-mentioned plan of special reports by pupils—a plan forever enjoined upon us, but, oh how few succeed with it. I have had partial success with this method in only two ways: First, by telephoning to the mother of the child to whom a lesson assignment has been made, asking her if she would kindly assist the child to prepare the part. Secondly, by asking the child to find out for the next Sunday, by questioning whom he may, the answer to some question which the children themselves are unable to answer.

Smile On

D. F. Chamberlin.

Don't lose your smile, my mother dear,
When I have gone to war;
'Tis waste of time to shed a tear,
Smile on me from afar.
From the cradle on I've seen you pray,
You bade me do the same,
But God will help us day by day
To smile on in His name.

Your smile must greet me as of old,
As bright, as sweet, as clear;
To keep me still a "hero bold"—
Smile on, my mother dear.
Our country needs both you and me,
That righteous peace may dawn;
To give me strength on land and sea,
You must smile on, smile on.

When "o'er the top" or in the trench,
Your smile will help me through,
'Twill be my earliest thought when I
Come marching back to you;
And if that march be on this side
Or to the great Beyond
I'll raise my heart in grateful love
If you will still smile on.

THE SPIRIT OF THE HOUR.

A Christmas Lesson.

Entertaining has always been one of the joys of hospitable America, and the latch string has hung out for the unannounced friend as well as for the bidden guest. If there has been a fault in hospitality, it is that many have thought of entertainment in terms of food rather than as an opportunity for interchange of experience and ideas, placing the pleasure of breaking bread together as a secondary consideration. This Christmas we sit at a "common table" with many who for months have stood in ever lengthening bread lines and we have the chance at this greatest entertainment of the year, the celebration of the birth of peace and good will on the earth, to teach the lesson of self control and common sense to ourselves and our children.

The Christmas Dinner—First of all, the amount provided must be less even though we serve "'the home produced Christmas Dinner." Can we overeat while others starve? In time past we have shared our Christmas cheer with those who were needy. They are in greater need than ever now, so let us cut our portions in half, for our duty to the army and our allies includes our neighbors. Are they not our country? Not a scrap must be wasted or a morsel eaten for eating's sake. Imported dainties have no place upon our table this year. Layer gelatin made with the national colors, Hooverized English Plum pudding, Italian potato, French sweetmeats with small American and Allied flags at each plate is a suggestion for an "Allied" Christmas dinner which will emphasize the thought that it is the spirit of the hour and not the food which counts.

Write cheery letters to the boys describing the Christmas table. It will sound much better to him than one of those "we missed you so" letters which weaken the morale and wring the hearts. Guests should bring their own sugar, because your allotment is meant to serve just the members of your family. It sounds inhospitable but common sense comes to our aid and reminds us that the sugar no longer belongs to us but to Uncle

Sam. Let us eliminate candy from our Christmas table and send it over there. The boys crave candy as never before. What a relief to mothers and doctors, for there are annually hundreds of sick children from over indulgence in candy-eating at holiday time.

Jelly and preserves unless made with at least part sugar substitute have no place on our Christmas table. A woman was heard to say that her husband had always been accustomed to his bread and jelly at meal times and could not do without. Shall we not make the watchword of the hour "nothing as usual." And so the table is spread, and cheerful, hopeful hearts are around the board and with "Tiny Tim" we say, "God Bless us Everyone."

The Christmas Gift—And what of that accompaniment of the dinner, the Christmas Gift. Of course we shall have them. They give the chance for the youngster to exercise ingenuity. A little girl of twelve was given one dollar from which she obtained seven gifts. Seed saving from home gardens was a feature of the year's work. Pretty wrapped packages of seeds, plainly marked with name of seed and directions for planting would be appreciated. A steam pressure cooker would be a true conservation gift which would more than pay for itself in one year in amount of fuel saved. Gifts of toys, except to very little people should be replaced by utility articles. We do not read sufficiently magazines that treat of the war. A year's subscription to the *American*, the *Atlantic Monthly*, the *Century* would be of double value since after reading, it can be sent to the soldier boy who covets something good to read even more than he craves candy to eat. Remember also our local magazines: *Relief Society Magazine, Era, Young Woman's Journal, Juvenile.* If the list of gifts looks drab after the rich offerings of the past, remember that lots of fun can be put into the distribution, and again that it is the spirit of the hour and not the gift that counts.

RECIPES.

French Sweetmeat.

1 quart of fruit butter. ½ cup corn syrup.

Cook till thick, spread on greased plate to dry. Serve in rolls or cut rolls into ¼-inch pieces. Various colors make an attractive appearance.

Layer Gelatin (Old Glory).

Make gelatin with juice of lemon, grapes and cheery or other red color. Fill a mould to ¼ with red gelatin. Allow to set firmly. Add lemon also setting and finally the grape. Chill and serve whole.

Italian Potatoes.

Boiled potatoes riced and served with shredded green peppers.

Hooverized English Plum Pudding.

1 cup Bread crumbs.
1 cup Carrots.
1 cup Raisins or dates.
1 cup Suet.
½ cup Brown sugar.
2 cups Flour.
1 tsp. Cinnamon.
½ tsp. Allspice.
½ tsp. Salt.
2 tsp. Baking Powder.
1 cup Lemon-citron.
2 Eggs.

Steam from two to three hours.

Conservation Plum Pudding.

1 Qt. bread crumbs.

1 package seeded raisins, mixed with 1 cup of flour and the yeast powder.

4 eggs.

1 cup Molasses, honey, or 1½ cup sugar.

1½ pint of milk. If sour use 1 even teaspoon soda. If sweet milk, 2 teaspoons yeast powder.

Nutmeg or other spice for flavoring.

1 tablespoon peanut butter.

¼ lb. of butter.

Pudding Sauce.

Cream may be used with or without sugar.

Cooked or liquid sauce should be boiled at least ½ hour, one hour is better.

2 qts. of water.

1½ cups sugar. Boil slowly one hour. Add water if it evaporates, to keep the two quarts.

Rub ¼ pound of butter with two tablespoons flour. Cook in syrup half-hour, flavor with one drop of mapleine, or 1 teaspoon vanilla, 1 teaspoon lemon, ¼ teaspoon nutmeg.

Current Topics.

James H. Anderson.

CHILE seized all German ships in Chilean harbors on October 30.

PUBLIC GATHERINGS of every kind were stopped in Utah in October, owing to the prevalence of influenza.

AUSTRO-HUNGARY was broken by internal turmoil by the last of October, and was defeated, and surrendered to the Entente nations.

UTAH AND IDAHO over-subscribed their apportionments of the Fourth Liberty loan. The fifth loan comes in March or April next.

CROSS-COUNTRY mail service with automobiles is being tried in the Eastern States, in sections off the lines of railway.

THE UNITED STATES had over 2,000,000 men in Europe by the end of October, and more are being sent thither.

FOREST FIRES in Minnesota in October caused a loss of nearly 1000 lives and much property.

THE LUCIA, a supposed "unsinkable ship" built in America, was sunk in mid-ocean in October, by a German submarine.

GREAT TIDES swept the east coast of Central America in October, causing some loss of life and much destruction of property.

THE NORTH AMERICAN REVIEW, in its current number, makes a conservative and strong protest against the steady suppression of the freedom of the press going on in the United States. The *Review* certainly has courage.

BULGARIA surrendered to the Entente allies in October, thus breaking the eastern line of the Teutonic nations.

RUSSIAN BOLSHEVIKI, known as the soldier's and workmen's government in Russia, continued its thousands of brutal murders as a record for October.

BELGIUM was virtually freed from German occupancy in

October, the Germans retiring slowly before the victorious allied forces.

MEXICO yet has the revolutionary movement headed by Francisco Villa, and desultory fighting went on in October.

GERMAN WOMEN were found operating machine guns when the American forces advanced against the Teutons near Metz, in October.

SUGAR in large quantities was at the Utah and Idaho beet sugar factories in October, awaiting shipment because railway facilities were insufficient.

A COAL FAMINE in the United States for the winter of 1918-19 seems to have been precluded by the unusually good autumn weather this year.

THE "MORMON" CHURCH subscribed $250,000 to the Fourth Liberty loan, making $750,000 purchased by the Church from the Government to date.

WOMAN SUFFRAGE was defeated in the United States Senate by a vote of 53 to 31, in October, there not being the necessary two-thirds in its favor. It is hoped that it will come to another vote at Christmas time.

AMERICAN SOLDIERS to the number of 366 were lost on the transport *Otranto,* which was sunk by collision in October, off the west Irish coast.

PRESIDENT WILSON made an appeal in October for the election of a Democratic Congress, and was met by a strong protest for such action while he is chief executive.

MESOPOTAMIA has been freed from Turkish rule over its entire extent, and the British now virtually have an all-land way through Syria and Mesopotamia to British India.

TURKEY talked of surrender to the Entente allies all during the last three weeks of October, and surrendered unconditionally at the end of that month, to Great Britain.

AN EXPLOSION of TNT, the powerful explosive now used for war purposes, occurred at a munitions plant at Perth Amboy, New Jersey, on October 5, killing more than 1000 employes of the factory.

SPANISH INFLUENZA, as the "overflowing scourge" prevailing throughout the world in the autumn of 1918 is called, claimed more than half a million victims in the United States up to the end of October, with approximately 25,000 deaths.

EARTHQUAKES occurred in several sections of the globe during October, the most disastrous being at Porto Rico, where a considerable number of people were killed and large property damage inflicted.

A SEVERE MARINE disaster, said to be the worst in the history of the American Pacific coast, occurred in October, at Lynn Canal, Alaska, when the steamship *Sophia* was wrecked in a storm, and 343 persons—all on board—perished.

PALESTINE, cleared of Turkish rule and under English religious liberty, soon may be opened to the preaching of the gospel to Israel gathered there, and successively to Israel scattered through countries in Europe where hitherto there has not been religious liberty.

AT THE OCTOBER CONFERENCE, those in attendance were highly gratified at President Joseph F. Smith being able, notwithstanding his illness, to be present and address the assemblages for a short time on two occasions.

GEN. ALLENBY'S triumph in October, in driving out or capturing all of the Turkish and German forces in Palestine, and advancing his lines 200 miles north to the vicinity of Aleppo, the main Turkish and German base in Syria, was the greatest military victory in the world-war up to date.

Attention Agents and Subscribers:

The first week in December will be known throughout the Church as Relief Society Magazine Week, when every effort should be put forth to procure new subscribers for 1919.

We ask our sisters to renew their subscriptions at that time.

All hail Magazine Week, beginning December 1.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.
Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. V. DECEMBER, 1918. No. 12.

"LITTLE CHILDREN, LOVE ONE ANOTHER."

For five years the editor of the *Magazine* has talked to the readers behind a barricade of "we," and "our." I want to speak to you this Christmas time without any barrier of indirectness; for I want to tell you all, my readers, and those who do not read this page, but who love and work for Zion: I love you, I love you all. And O, how ardently I pray for you. You heavily burdened stake boards and ward officers, you faithful teachers, and you gentle, kindly women who gather into our Relief Society meetings weekly.

My heart goes out to you every one; I see you working late, arising early, hurrying, hurrying over each task, now multiplied by our righteous war's demands, but always so anxious to do your part, so conscientious to fulfil your last and latest call and obligation. O, how I love you for it! And how our Father in heaven loves you! Surely never on this earth lived finer, nobler, sweeter women than you all are. My sisters—my dear companions, and sisters in Christ!

And then, my thoughts turn inward, and I say to my stumbling, heavily-burdened self—what are you doing, how are you meeting the responsibilities placed upon you—how are you facing this concourse of loving-hearted women-readers month by month? And O, do they love you? I hope so; I pray you, dear, noble sisters, and readers, try to love me and be patient with my

mistakes, kind to my faults, and let us love and serve each other truly.

This, as I conceive it, is the throbbing heart of Christ's message to us all. And when the day breaks or the night shadows close around my evening pillow, and I think of my dear Savior, as He lay upon his mother's breast like my sons have rested on my bosom, I say to Him fondly, I love you, my Savior and my Friend. As lisping child, I love You. So must I love all lisping babes for Your dear sake. I love You working to bring mankind to learn obedience to law, yet pitying us all who cannot quite reach up to Thy perfection. And in that love for You, my soul thrills and my eyes fill with fond tears for these dear women, sisters and associates in the Relief Society, for we have all named Thy name, and we are Thy daughters. This is my only Christmas gift, sisters, my love and prayers for you, and I lay it humbly on the altar of your forgiving companionship.

BURIAL CLOTHES.

The General Board of the Relief Society organized, several years ago, a Burial Clothes Department, under the sanction and approval of the First Presidency of the Church. Recently the old offices were vacated, when the Presidency moved into the new building, and were turned over to the Burial Clothes Department. We hope our sisters will continue to build up, through their patronage and encouragement, this splendid enterprise. It is in charge of Mrs. Julina L. Smith, Counselor to Pres. E. B. Wells. She and her committe have already a complete stock of the most beautiful and delicately-fashioned burial clothes possible for anyone of human skill to prepare. All grades of clothing are here shown, from the best to the cheapest. No individual makes any profit out of the work done in the department. Those who engage in the actual labor are paid a modest wage, but whatever profits accrue belong to the Society itself, so that the sisters patronizing this department are building up the Society, and not enriching individual undertaking firms. The committee have not raised their prices in spite of the tremendous raise in every other direction which the War has necessitated. The clothes may be ordered by mail or otherwise.

Address: Mrs. Julina L. Smith, Bee Hive House, Salt Lake City, Utah.

Guide Lessons.

PREVIEW OF LESSONS FOR 1919.

BOOK OF MORMON LESSON TOPICS FOR 1919.

January, Lesson 1. The Ministration of the Prince of Peace.

February, Lesson 2. The Social Order of the Prince of Peace.

March, Lesson 3. The Completeness and Detail of Prophecy in Relation to the Savior.

April, Lesson 4. Children and the Book of Mormon.

May, Lesson 5. The Doctrine of Inspired Ones as Set Forth in the Book of Mormon.

June, Lesson 6. Miracles and the Book of Mormon.

September, Lesson 8. Laws and the Nephites.

October, Lesson 8. Legends and Book of Mormon Peoples.

November, Lesson 9. Harvest Feasts and Book of Mormon Peoples.

December, Lesson 10. Christmas Festivities and Book of Mormon Peoples.

GENEALOGICAL OUTLINES.

January, Lesson 1. How a Great English Battle Started Surnames in England.

February, Lesson 2. The Origin of Anglo-Saxon Surnames.

March, Lesson 3. People Surnamed Themselves from Places.

April, Lesson 4. Surnames Derived from Offices and Professions.

May, Lesson 5. Surnames from Trades and Occupations.

June, Lesson 6. Nicknames—Prefixes and Suffixes.

September, Lesson 7. Scotch and Irish Surnames.

October, Lesson 8. Welsh Surnames.

November, Lesson 9. Pedigrees and How to Use Them.

December, Lesson 10. Preparing Printed Records.

CONSERVATION OUTLINES.

HUMAN LIFE IN THE HOME.

January. Lesson 1. Domestic Relations to the National Food Supply.

February, Lesson 2. What is Public Health. (Old Customs and new Methods.)

March, Lesson 3. Domestic Factors in Health Conservation.

April, Lesson 4. Phases of Growth; Characteristics and Requirements.

May, Lesson 5. The Intelligent Observation of Children.
June, Lesson 6. A Short Story of Adolescence.
September, Lesson 7. National Aspects of Parenthood and its Problems.
October, Lesson 8. The Influence of Home Conditions on Public Health.
November, Lesson 9. Training in Personal Hygiene.
December, Lesson 10. Dietary Needs at Various Ages.

HOW TO GIVE A LESSON (FOR CLASS TEACHERS).

Education is to lead out; to draw out.

In the ideal lesson we should emphasize three p's: (1) Purpose; (2) Preparation; (3) Participation.

1. Purpose—Purpose should be definite.
   a. What is the lesson for?
   b. Get at core or central thought.
   c. Lesson should be planned to focus on one main thought.
2. Preparation—"You cannot teach what you do not know"—*Dr. Maeser.*
   Preparation should include both teachers and pupils.
3. Participation.
   In an ideal recitation everybody must take part.
   To expand, the mind must have something to tie to.
   Active participation gives the mind of each individual a chance.
   Activity stimulates thought, arouses enthusiasm and secures attention.
   Ask questions frequently to focus attention, to impress points and to insure participation.

LESSON 1.

Theology and Testimony.

FIRST WEEK IN NOVEMBER.

THE ADVENT OF THE PRINCE OF PEACE.

Perhaps the most glorious book in the Book of Mormon is the Third Book of Nephi. It is most glorious because it gives a marvelous account of the ministry of the Lord Jesus on this continent.

But the prelude to this great event was the period of dire calamity visited on the wicked and those who had sought the lives of the prophets.

In the 8th chapter of III Nephi we read: "And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

"And it came to pass in the third and fourth year, in the first month, in the fourth day of the month there arose a great storm, such a one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth, as if it were about to divide asunder. and there were exceedingly sharp lightnings. such as never had been known in all the land."

When this terrible storm ceased a voice made announcement of all the great destruction that had taken place. In the 12th paragraph of III Nephi this voice declared: "And many great destructions have I caused to come upon the land, and upon the people, because of their wickedness and their abominations."

Then came the wonderful plea: "O all ye that are spared because ye were more righteous than they, will ye not now return unto me and repent of your sins, and be converted, that I may heal you?

"Yea, verily I say unto you, if you will come unto me ye shall have eternal life. Behold. mine arm of mery is extended towards you. and whosoever will come, him will I receive, all blessed are those who come unto me.

"Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning; I am in the Father, and the Father in me; and in me hath the Father glorified his name."

While these events were occurring, the people of this continnent were enveloped by an indescribable darkness, a darkness that was so thick that it might be felt.

But saith the inspired record, after three days of intense darkness, it was "morning and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away.

"And the earth did cleave together again, that it stood and the mourning and the weeping and the wailing of the people who were spared alive, did cease; and their moruning was turned into joy. and their lamentations unto the praise and thanksgiving of the Lord Jesus Christ, their Redeemer.

"And thus far were the scriptures fulfilled which had been spoken by the prophets.

"And it was the more righteous part of the people that were saved, and it was they who received the prophets and stoned them not; and it was they who had not shed the blood of the saints, who were spared.

"And now, whoso readeth, let him understand; he that hath the scriptures, let him search them. and see and behold if all these deaths and destruction by fire and by smoke and by tempests, and by whirlwinds, and by opening of the earth to receive

them, and all these things, are not unto the fulfiling of the phophecies of all the holy prophets."

Does not that last paragraph of scripture seem as if it might have been written for our express benefit, in this very hour ? Is it not most fitting to exhort today that "he that hath the scriptures let him search them, and see and behold if all these deaths and destructions about us, by fire and by smoke and by tempests and by whirlwinds and by opening of the earth to receive them, and all these things, are not unto the fulfiling of the prophecies of all the holy prophets."

The history of the past month has furnished a parallel for nearly every detail in this paragraph. Many lives have been lost by fire and by smoke and by tempests. Lives are certainly being lost by whirlwinds, and only a few days have elapsed since we read the story of the ravages of the last earthquake. Pestilence and disease, deaths over the whole earth. With equal force may we not say with those who lived in that great period of the meridian of time; "See and behold if all these deaths and destructions are not unto the fulfiling of the prophecies of many of the holy prophets?"

And, moreover, the terrible destruction of the fighting armies in the East and the West continues; gaunt famine has many millions of the earth in her grasp; disease has spread from continent to continent—disease claiming a larger toll at present, so far as the United States soldier is concerned, than the battle front.

The might of the house of Hohenzollern, and the glory of the ancient house of Hapsburg is hourly fading as the mists before the sun. Surely history doth repeat itself, and like causes produce like results in all ages.

But now we turn once again to that part of our record that imparts joy and hope.

After all the dire calamities that occurred among the Nephites came the Prince of Peace with healing in his wings. And he ministered unto them and blessed them until their joy was full.

The author of the *Story of the Book of Mormon* refers to this blessed era of peace in the following language :

"When Jesus left the Nephites to the care of his diciples he had so thoroughly filled the people with the influence and the power of the eternal worlds that evil utterly ceased in their midst; they were united in all things temporal and spiritual, universal peace prevailed. Love, joy, harmony, everything desirable to make the life of man a perfect condition of unalloyed, holy happiness, reigned supreme. Indeed, it may be said that a type. a foreshadowing of the Millennium, for once found place and foothold among the sons of humanity."

Once again the Latter-day Saints stand where stood those of old, waiting for the advent of the Prince of Peace. It is not given

to man to know the hour when he shall come, but that he will come in glory and power no person who has faith in God's holy prophets ever doubts.

He will come unto the Jews in Jerusalem, and there upon the Mount of Olives, he will show them the wounds in his hands and feet and side.

Do we not truly rejoice that all history is moving rapidly towards that glorious consummation? The Holy Land, now no longer in possession of the Turks, must soon surely be a safe abiding place for her ancient covenant people. Under the magic touch of the modern engineer, cool waters have been stretched across her parched and burning deserts from Egypt to Jerusalem. And this we may well believe is only the beginning of the story.

This war-worn, weary world of ours that has cried, peace, peace, so long, and finds no peace, will rest at last; for the Lord of glory will usher in the great Millennium.

No matter how bitterly and completely the peace efforts of statesmen, philanthropists and scholars may have failed in the past; or how bitterly and completely they may fail in the future, one thing is sure, that when Jesus comes to reign as King of kings and Lord of lords, peace will cover the earth.

QUESTIONS AND PROBLEMS.

1. Why would you naturally expect the part of the Book of Mormon dealing with Christ's ministry to be especially wonderful and glorious?

2. How was the advent of the Prince of Peace ushered in to the Nephites?

3. Read to the class the chapter announcing the calamities that had befallen them. (III Nephi 9.)

4. Why had they reasons to expect these calamities?

5. When do you recall the last deaths occurring from fire? From tempest? From whirwinds? From earthquakes?

6. Tell how this toll of death is being added to by war, famine and disease.

7. With what country is the house of Hohenzollern connected?

8. With what country is the house of Hapsburg connected?

9. Find some scripture that refers to Christ's second coming and read it to the class.

10. Read Orson Hyde's prayer dedicating the land of Palestine for the gathering of the Jews.

11. Why is there larger hope that the scripture may soon be fulfiled in relation to the Jews, with Palestine in the possession of Great Britain and the allied nations, than in the hands of Turkey?

12. How is the period of time following Christ's ministry to the Nephites characterized?

13. What may we expect of that period when Christ shall come to reign as King ?

LESSON II.

Work and Business.

SECOND WEEK IN NOVEMBER.

LESSON III.

Genealogy.

HOW A GREAT ENGLISH BATTLE STARTED SURNAMES IN ENGLAND.

(Chapters XI and XII in *Surname Book.*)

Teachers' Outlines.

England has always been a melting pot for the Anglo-Saxon races.

(a) First came the Angles and Saxons.

(b) Then came the Danes.

(c) Finally the Normans came over under William the Conqueror in 1066.

William the Conqueror, the great originator of English surnames.

(a) He caused a list of his nobles to be placed in the Abbey built over his victorious battle-ground at Hastings.

(b) He had a survey made of all his possessions and subjects which was recorded in a book called Domesday Book.

(c) In these lists or records men were called by place names, nicknames, sire-names and trade names. Hence arose surnames, gradually and slowly until the habit was formed. By the 13th and 14th centuries most men had adopted surnames in England.

Lesson Statement.

England, like America, has been a melting-pot for the races and tribes of the earth; yet unlike America, England's various migrations were all from the Teutonic races, while America takes in nearly as many of the Latin, negro and oriental races as it has of the Anglo-Saxons.

England first had Britons and Celts.

Next came the Angles and Saxons.

Then came the Danes and Northmen who were all called Scandinavians in those days.

Finally, the Normans, who were Frenchified Scandinavians came over under William the Conqueror in 1066.

The story of William's coming over is very interesting, for he was a great character. We think of Cromwell and Washington, of the Prophet Joseph Smith and Brigham Young, when we think of comparisons for William the Conqueror. Yet William was a man of his times and he was also a brave soldier. Read his story in the histories.

He fought a great battle and at Hastings conquered the Anglo-Saxons and had himself proclaimed king of England. The next day after the battle he told his clerks to make out a list of all his nobles and followers, especially those who had died in the battle, and to place them on an altar in a church or abbey, which he directed should be built on the very spot where he then stood; and this church was called Battle Abbey. He also made a law that at regular periods the priests of the new Abbey should pronounce masses for the souls of his followers who had fallen in battle at Hastings and at other points. We may say in passing that this custom of the Catholic Church is undoubtedly a relic or corrupted tradition of baptism for the dead.

This Battle Abbey list will be found in some surname books as it was preserved in a pretty fair shape through the ages, and in recent years it has been printed by the English people.

Men were known only by their first names at this period (1066 A. D.), but William wanted to make a census of his Norman nobles and his Anglo-Saxon subjects. Indeed, after he had divided up England and its rich lands and manors, seizing them from the Anglo-Saxons who had been conquered, he presented all the lands and properties in different amounts and lots to his barons and knights. In order to know just how much property there was in the kingdom and just how many men, he sent out a lot of clerks or heralds into every shire and had a census taken of the properties and of the men clear down to the last cotter in the kingdom.

These names were written on sheets of parchment in Latin script and crowded together to save space, and all of them were gathered together and bound up in what is known as the Domesday Book.

Now, in making this list William's officers often spoke of the various men with the nickname, or as the *son* of, or as of a certain place, so that one William might be distinguished from another William in the same parish, and one John from all the other Johns. There would be William Fitz James, who was William the *son* of James; or Willi le Young, who was William Jr.; or Roger de Bois, who was Roger of the Wood; or Roger Cruickshanks, who was the Roger with knock-knees or bowlegs or crooked shanks.

Sons of these men found it convenient to continue the father's

nickname, his place of residence, or may be his trade name attached to his own, so that the deeds of places might be carried on legally without confusion and mistakes of title, because many men bore the same personal names in the same parish. That is, Roger Cruickshanks' son William would be William Cruickshanks, and Roger de Bois' son William would call himself William de Bois; thus avoiding confusion in legal matters and giving themselves an added name by which to distinguish themselves and their families in the shire and in the village.

Thus it was that the Domesday Book and the Battle of Hastings started a custom in England of adding another name to the personal name and making it permanent. It might be said that a name did not become a surname until it had been borne by three generations, for men had inherited the custom of changing their names, both personal or surname very frequently for one reason or another.

We are told by antiquarians, historians and genealogists that the same custom of taking an added name or a surname began to prevail in Europe at about the same period, that is about the twelfth century. However, not until the thirteenth and fourteenth centuries did surnames really become permanent and fixed.

QUESTIONS.

What races settled in Great Britain?
Who were the Anglo-Saxons?
What is the difference between the Danes and Norsemen?
Who were the Swedes?
Tell the story of William the Conqueror.
What can you say of Battle Abbey?
Describe the Domesday Book.
When and how are surnames formed?
What is a surname?

LESSON IV.

Home Courses.

FOURTH WEEK IN JANUARY.

WHAT IS PUBLIC HEALTH.

(Old Customs and New Methods.)

Public Health may be defined as the maintenance of the highest standard of human efficiency, physical, moral and mental, by each individual in the population. But to realize an ideal standard of health necessitates not only a study of the means by which this efficiency can be attained, and maintained, but also a knowledge of the causes which interfere and prevent this satisfactory condition.

Health is regarded by most people as a purely individual affair, why then, should we consider it a public concern. Because ignorance of the one reacts upon the many. Want of care on the part of one member of the family may cause an accident or condition of ill health, which may hamper the remaining members for months or maybe years. Take the carelessness of a factory workman, an accident occurs, what are the results?

(1) Wages lost to injured man.
(2) Retrenchment, if not poverty to his family.
(3) Service lost to the employer.
(4) National loss in case of frequent occurrence.

Industrial carelessness in the United States costs annually fifty thousand lives, or seventy-five million dollars, two million injuries, or fifty million dollars. One case of neglected contagious disease is responsible for thousands of preventable deaths and preventable ill health.

The old religious teachers in the ancient civilizations recognized this great verity, that there could not be health of mind, nor purity of morals, without bodily well being. These leaders, for instances, Moses, Zoroaster, or Mohammed, combined the triple office of priest or spiritual adviser, lawgiver or controller of intellectual and social activities, and physician or protector of the physical welfare. A study of their writings show how intimate they considered the connection between these three sacred charges. In the great cities of Jerusalem, Babylon, Nineveh and Rome and in Egypt, recent discoveries reveal the wonderful provision made for the protection of health by an adequate supply of pure water, by burning of city garbage, by the construction of great sewers to carry off waste matters, and isolation in cases of contagious disease. Their instructions entered even into such intimate detail as the washing of hands before and after taking food.

Old records show that, when these precautions were neglected, within a measurable number of years the great civilizations declined, because the strength of the people, as well as their moral standards, deteriorated. For a long period, probably a thousand years, little attention was given to these matters, and there is reason to believe that as much as two-thirds of the population of the then known world was destroyed by plagues, chiefly due to depraved morals and filthy surroundings. Nevertheless, the same weight of responsibility did not rest on these people as does upon us, who have for our assistance all the researches of modern science. They perished for *lack* of knowledge, we perish from *disregard* of knowledge.

The stages through which man has passed in his efforts to attain a high standard of health may be briefly grouped as follows:

(1) Unconscious self protection; comfort, rather than consideration of health furnishing the motive for shifting quarters,

as food and water supply diminished or the accumulation of refuse became inconvenient.

(2) Religious fatalism, or the period of acceptance of disease and disabilities as the direct acts of the gods for the punishment of men's sins or for purposes of discipline.

(3) Awakened perception and knowledge of the real causes underlying human conditions. The realization that neglect to trace effects to preventable causes seriously interfered with human well being resulted in a return to laws for the control of members of a community, careless of the consequences of their own disregard of cleanliness, etc., and its effects upon their neighbors. Therefore, historical records in the middle ages reveal efforts to check detrimental conditions by means of stringent laws. Even half a century ago, there were many who thought that with the passing of a law all would be well. But laws alone will not maintain public health; unless an educated public opinion and practice support and enforce each law it remains a dead letter.

To secure this, there must be an educated population, and an individual realization that each personal act may have very far-reaching consequences upon the whole nation. One ill kept home may form a focus of infection for a large circle of neighbors. The strength of a chain is its weakest link; therefore the health and prosperity of a nation must be estimated not by its most sanitary city and finest youth, but by its most ill-kept family home and its lowest type of human being.

In our own day, we are seeing old methods give way to new ones in the light of the knowledge now at our disposal; for instance, fresh air once considered dangerous is now the physician's ally to secure recovery; bathing, regarded as injurious, is now looked upon as equally indispensable for the healthy and diseased. Twenty-four hours of starvation is now known to be better in many cases than drugs; in fact, the old faith in drugs is yielding to faith in giving Nature a fair chance, by keeping the sick person warm, quiet, clean and suitably fed.

The four preventable wastes in human life are:

(1) Preventable Deaths. What a loss to the country exists in the death annually of three hundred thousand infants; and while the death rates at subsequent ages are being lowered, there is a great increase at the age of 45 and upwards.

(2) Preventable Sickness. It is estimated that ninety-nine per cent of deaths from all forms of infection are preventable.

(3) Preventable Ignorance. It has been found that in every million persons only five thousand seven hundred are college graduates, and grade school education is not yet compulsory in every state.

(4) Preventable Inefficiency—due to want of training,

though the material be good, or want of good material, though the training be good.

The scope of Public Health Protection embraces:

(1) Vital statistics; that is, careful registration of births and deaths.

(2) Education of public opinion.

(3) Control of patent drugs.

(4) Care of the sick poor.

(5) Protection of food, milk and water from adulteration, and by sanitation.

(6) Control of nuisances—privy sanitation, housing, plumbing, nuisances, refuse removal, fly and mosquito control, etc.

(7) Control of Infant Mortality.

(8) Medical inspection of schools.

(9) Control of diseases.

Children should be early taught the proper care of the person and the right exercise of bodily functions. Just here it may be well to enumerate some of the essentials of right living:

(1) Nutrition suited to varying ages and requirements.

(2) Fresh air, night and day.

(3) Adequate sleep under good conditions.

(4) Suitable recreation at all ages.

(5) Brisk exercise of mind and body.

(6) The right spirit toward work. If work were regarded always as an opportunity for use of skill, it would annihilate that sickly self-commiseration which paralyzes so much effort.

(7) Definite aim in life.

(8) Good habits.

(9) Self-control.

QUESTIONS.

(1) Why is health a public concern?

(2) Trace the stages of man's development in health standards.

(3) What are the preventable wastes in human life?

(4) Give illustrations from your experience of the causes for such wastes.

(5) By what means, public, domestic, and personal could these be controlled?

(6) Enumerate the activities embraced in Public Health protection.

(7) What is shown by the recent records of the death rate in this country?

(8) Why is the registration of births and deaths essential to national health?